

The Lutheran.

God's word and Luther's teaching now and never perish.

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The Lutheran.

"God's word and Luther's doctrine shall never perish."

Edited by C. F. W. Walther.

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Editor's Preface to the Third Volume of "The Lutheran."

With the present issue we begin the third volume of our journal. We do this with a joyfulness which, we confess, we did not have at the beginning of the first two volumes. Not that our confidence in our powers has grown! What makes us so joyful is rather that we now quite obviously see the Lord Himself promoting the cause, which this little paper of ours would like to serve in its small part.

There is no doubt in our minds that God has set out to clear away the rubble under which our dear Lutheran church has lain buried here in America for a long time. For how did it stand here only a few years ago, and how does it stand now? Only very few who called themselves Lutheran knew the true Lutheran doctrine, and even fewer confessed and defended it. The Concordia Book, which contains the public creeds of our church, was hardly known by most of the local Lutherans by name, let alone by its contents. Of Luther's writings there was something in very few hands. Most of the preachers who still called themselves Lutheran had adopted the Zwinglian Reformed heresies (e.g. of Holy Communion, of Holy Baptism, of Absolution, etc.). Most of the preachers who still called themselves Lutherans had accepted the Zwinglian Reformed heresies (e.g. Holy Communion, Holy Baptism, Absolution, Original Sin, 2c.) and, at least many of them, also the Methodist practice or the so-called "new measures". "new measures." Most of our congregations were therefore not held together by the One Lutheran Faith, but were mixed communities, that is, composed of Lutherans and Reformed. In these, therefore, agendas (church books) and hymnals had been introduced in part, in which one had sought to please the unbeliever and the false believer just as much as the believer. In short, even if the Lutheran Church in America had not fallen back into such gross unbelief, into such open paganism, as in almost all places in Germany, it had nevertheless fallen away, had faithlessly abandoned the banner of the confession of its fathers, had thrown away the jewel of pure doctrine that had been entrusted to it, had become

The Lutherans had become contaminated with all sects through spiritual fornication and had retained almost nothing but the name. In spite of this ghastly condition, most Lutherans in America still held the opinion that everything was quite well here; that the preachers were not rationalists, that many hours of prayer were held, that revivals were produced here and there, etc. They therefore spoke with Laodicea: "I am rich and have had enough, and may have nothing. Rev. 3:14-19; and notwithstanding the most variegated difference in doctrine and faith, which took place among the so-called Lutherans. (1 Thess. 5:3, Ezek. 13), there was as much peace among them as among the dead of the churchyard. Each one let the other; each one might have whatever views he wanted, who only agreed with the general tone, was a dear brother.

This was generally the state of the Lutheran Church here only a few years ago. Whoever finds this description exaggerated, should read the letter which the so-called General Synod of the American Lutheran Church recently sent to Germany. General Synod of the American Lutheran Church sent to Germany in the name of 320 Lutheran preachers and 726 Lutheran congregations, he will find how shamelessly the apostasy described is admitted and praised as progress. *)

But what has happened? For some years now, more and more voices have been raised in favor of the truth and against the error that has been embraced. First it was Professor Schmidt, who in his "Kirchenzeitung" raised his voice against the apostasy that had taken place and pointed to the symbols of our church and to Luther's most important writings against the reformers, from which he gave excerpts. He was soon followed by others who used the aforementioned church newspaper to testify against the corruption that had broken out here and to call for purification. They were joined two

*) Compare with this also the concession made in the "*Lutheran Standard*". (See Lutheran, Vol. II. No. 14.) Further, the books: "*Why are you a Luthe? ran.*" by B. Kurz, and the "*Portraiture Lutheran*" by S. Schmucker, and finally the "Lutheran Shepherd's Voice," which under this firm incessantly salivates venomously against true Lutheran doctrine, and yet, as a proof of the great decay of the American Lutheran Church, is considered the organ of a large part of it.

He also made it his task to expose the aberrations that had occurred in doctrine and practice and to point out the necessity of a sincere return to the Reformation. Pastor Wyneken was urged by the plight of the German Lutherans of America to travel to Germany, to present orally and in writing the condition of our church here, and to appeal for help to other fellow believers there. And behold! all this has not been in vain. The former lethargic (sleeping) condition has ceased; a wholesome movement has arisen. Some of the righteous, who had long since sighed in silence at the ruin that had become apparent to them, but who had already despaired of a more general improvement, now gain courage and come out. Others, who had hitherto considered the state of affairs desirable, now open their eyes with horror, and joyfully side with those who desire a reformation. Others, overcome by the testimony of truth, are beginning to be ashamed of their former position, and, while they still look with suspicion at the witnesses who have appeared, are quietly beginning to dismiss the wrong that has been rebuked. Others, though still undecided at the crossroads, have already fallen to pieces with themselves and awakened from their former security. In general, however, the interest in matters of doctrine, which had hitherto been almost completely dead, has become active again. Luther's writings are again being brought out of the dust, reissued and put into the hands of the people, †) The confessional writings of our church are coming out of the night that covered them into the light of day again; one ceases more and more to be ashamed of them; one reads them again, makes the readers of the journals acquainted with them again, prints them again in part and refers to them. *) The carnal peace in which one is

†) Every reader will be familiar with the fact that this year the Hauspostille has been published by Mr. Ludwig in New York, with its excellent layout. It is very gratifying that the English Lutheran Tennessee Synod has reissued Luther's important letter "on rebaptism" and added it as an appendix to its last annual report.

*This is done in the *Lutheran Standard*. According to the reports of the same, the Synod of Ohio will join with that of Tennessee for the publication of the entire Concordia Book in English.

hitherto so sweetly slumbering, will no longer be held. A great struggle has broken out, which becomes more general from day to day. Divorces are taking place everywhere, but at the same time there is a decided desire among the orthodox for the most intimate union. We are evidently standing at the gates of the most important, and, as we firmly hope to God, most salutary decision for our Church.

Those who are now fighting for the restoration of the Lutheran Church in its original form, especially as far as doctrine is concerned, are admittedly only a drop in the bucket compared to those who are fighting against it. But however few they may be, however much their community may be persecuted with ridicule and scorn, however much they may be made suspicious to the people, and however much they may be represented, against their own better knowledge and conscience, as a new sect that is making secret plans to lead the Lutherans back to Rome; therefore, however they may be called Old Lutherans, Pufeyites, even secret Jesuits, and the like - we are confident! If the poison of lies should still be so unthinking: the Lord has set out to help His Church again; neither multitude, nor power, nor cunning, nor lies and betrayals will endure Him; He will almightily lead out His work. The truth shall prevail, and the enemies of the truth shall be put to shame.

Amen.

Synodical Constitution.

Introduction.

Although it is certain that Lurch has no constitution, but only Lurch has the pure and truthful preaching of the holy gospel and the right administration of the holy church. The Church will be founded and preserved by the pure and Although it is certain that the church is founded and preserved by a fine constitution, but only by the pure preaching of the holy gospel and the proper administration of the holy sacraments, it is equally certain that a healthy constitution, which is not contrary to Scripture, also contributes to the prosperity of the church. *) Here in the United States of North America, for example, the individual Lutheran congregations without a common church federation would, on the one hand, hardly all preserve the pure doctrine and, on the basis of it, resist the attack of the false-believing fluttering and swarming spirits for a long time, and, on the other hand, it would be impossible for them, on the basis of the same faith and through the cooperation of the same love for the advancement of the holy church, to also pursue their purposes together. Church (see below Ch. I § 6). It was primarily for these two reasons that the later named servants of the Lutheran Church came together.

*) When e.g. When about 70-80 years ago rationalism broke into the church and unbelief was preached from many pulpits instead of the faith of the church, it was the constitution and order of the old good times, it was the orthodox forms in the orientation of public worship and special church acts that nourished the faith and the confession of the church in the hearts of the faithful, awakened in the seekers and preserved the community of the praying and confessing church.

In this way, a twofold grievance was to be countered: the first is that, as has been said, the confession of the church is only mentioned outwardly and in passing, without it having a regulating and formative effect; the second is that the confession of the church is only mentioned outwardly and in passing, without it having a regulating and formative effect; the third is that the confession of the church is only mentioned outwardly and in passing, without it having a regulating and formative effect. The first is that, as has been said, the confession of the church is only mentioned outwardly and incidentally, without it exerting a regulating and formative force on the whole constitution and on the entire conduct of the church, so that, for example, it is not made manifest that and how the confession of the church is to be carried out. It is not made clear, for example, that and how the confession and doctrine govern the common worship, discipline, and government of the church in general, as well as particular purposes, including the establishment of ecclesiastical teaching institutions, the publication of church periodicals, the manner of examining candidates, the orderly appointment of the sacred preaching ministry, internal and external church affairs, and the establishment of the church's own church. We find this defect in the constitutions of those existing synods which still show a certain outward respect for the ecclesiastical confession and formally accept it, although their ecclesiastical practice here and there is grossly and manifoldly contrary to it. The other grievance is that for the operation of certain ecclesiastical purposes, such as the care of the poor and the sick, missionary work, and the like, private associations are so easily formed in our day, as it were, alongside the church, which have no connection at all, or only a very loose connection, with the confession of the church, and usually bear the stamp of the restless and busy Methodism.

However, not only for the sake of the highly important matter itself and not merely to prevent this twofold grievance, it was necessary to emphasize the fundamental and pervasive nature of the church confession when drafting this synodal order, but also primarily for the sake of the Schmuckerians, i.e., the so-called Lutheran General Synod, which, as is well known, recently openly declared its apostasy from the Lutheran, i.e., ecclesiastical, doctrine of the sacraments and to which the church's confession is considered to be at rest. General Synod, which, as is well known, recently openly declared its apostasy from the Lutheran, i.e., ecclesiastical, doctrine of the sacraments, and for whom the confession of the church, as if it did not rest on the unchanging and eternal Word of God, seems to be something changeable and ambiguous, let alone that it should permeate the entire practice of the church in an ordering and enlivening manner.

The names of those Lutheran preachers who, for the purpose of writing the following synodical constitution, united in a deliberative conference at Fort Wayne, during the first part of July, are now as follows: Löber, pastor at Altenburg, Perry Co., Mo.; Dr. Sihler, pastor at Fort Wayne, Ind.; Knappe, pastor at Defiance, Henry Co., O.; Schmidt,

Rev. in Cleveland, O.; Ernst, Rev. in Neuendettelsau, Union Co., O.; Walther, Rev. in St. Louis, Mo.; Brohm, Rev. in New York, N. I.; Schneider, Rev. in Marion, Marion Co., Ohio; Selle, Rev. in Chicago, Ills.; Hußmann, Rev. in Marion Townsh., Allen Co., Ind.; Crämer, Rev. in Frankenmut, Saginaw Co., Mich.; Trautmann, Rev. in Danbury, Ottawa Co., O.; Hattstädt, pastor in Monroe, Mich.; Detzer, pastor in Williams Co., O.; Bürger, pastor in Willshire, Vanvcrt Co. and in Mercer Co., O.: Jäbker, pastor in Adams Co., Ind. In addition, the following, who could not be present, had Ler Conferenz assure them of their hearty approbation of the undertaking: Grüber, pastor at Paizdorf, Perry Co., Mo.; Keyl, pastor at Frohna, Perry Co., Mo.; Fuerbringer, pastor at Elkhorn Prairie, Washington Co., Ills.; Schieferdecker, pastor at Monroe Co., Ills.; Buenger, pastor at St. Louis and Central Townsh., Mo.; Lochner, pastor at Toledo, O. Finally, the following candidates of the holy preaching office were also present. Lehmann, Schuster, Böhm, Wolf, Schol z.

The adopted Constitution reads as follows:

In the name of JEsu.

Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

I. Reasons for the formation of a Synodal Union.

§ 1. the example of the apostolic church. (Apostg. 15, 1 - 31.)

§ Preservation and promotion of the unity of the pure confession (Ephes. 4,3 - 6., 1 Cor. 1, 10.) and common defense against separatist and sectarian evil.*) (Rom. 16, 17.)

§ 3. protection and preservation of the rights and duties of pastors and congregations.

§ 4. to bring about the greatest possible uniformity in church government.

§ 5. the will of the Lord, that the various gifts should be of common use. (1 Cor. 12, 4 - 31.)

*Separatists are those who do not separate themselves from the doctrine, but from the outer fellowship of the church, because hypocrites are mixed with them; as if the church were able to separate these hypocrites from itself, especially when their hypocritical faith does not break out in obvious sins. Rather, she must then be guided by Matt. 13:29, 30, and by the Lord's procedure with Judas. For only obvious and stubborn sinners should be cast out after all degrees of punishment according to Matth. 18,15-17. have proven fruitless.

Sectarians, on the other hand, or heretics, are those who separate themselves from pure doctrine and, in this or that article, bring up and spread false doctrine contrary to Scripture, or else adhere to it and stubbornly defend it. These the church, after they have been admonished once and again in vain, should avoid and put away. Tit. 3, 10. Rom.

16, 17, even according to Gal. 1, 8. 9. they curse, not necessarily according to their person, as if they could not come to repentance again, but as carriers of the soul-murdering heresy. - It often happens, by the way, that separatists finally become sectarians.

§ 6. united spreading of the Kingdom of God and enabling and promoting special church purposes. (Seminary, Agende, *) hymnal, Concordienbuch, **) schoolbooks, Bible dissemination, missionary work within and outside the church, etc.).

Cap. II. Conditions under which the union with the Synod may take place and the communion with it may continue.

§ 1 The Confession of the Holy Scriptures. The first is the confession of the Holy Scriptures of the A. and N. Testaments, as the written word of God and the only rule and guide of faith and life.

§ Acceptance of the entire symbolic books of the Evangelical Lutheran Church (as there are: the three ecumenical †) Symbola, the unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, the large and small Catechism of Luther and the Concordia Formula ‡), as the pure unadulterated explanation and exposition of the divine Word.

§ 3. renunciation of all church and faith mongering, such as serving mixed congregations, as such, on the part of the ministers of the church; participation in the divine service and sacramental acts of false-believing and mixed congregations, participation in all false-believing tract and missionary work, and so on.

§ 4. the exclusive use of pure church and school books (agendas, hymnals, catechisms, reading books, etc.). If it is not practicable in congregations to use existing

*Agende, actually *agenda*, literally means that which is "to be done" by the minister of the church, whether in the common public service or in the special ecclesiastical functions, e.g., baptism, copulation, etc. Hence it comes that a book is also called an *agendum*, in which, on the basis of the right church faith, everything is dealt with which the pastor is asked to speak and do, both when he approaches God with the congregation praying, confessing, praising, and interceding, and also when he, as the mouth and hand of God, administers the blessings and salvation goods of the Lord to the congregation.

**This is the name of the collection of confessional writings of the Lutheran Church that came into being in the year 158, which book is the true concord or unity of the opposites contending in the Roman and Reformed Church and the right union of the same. This collection deals with the individual confessions or symbols given in Cap. II. § 2.

†) That is, in general. This was the name of the church assemblies (synods, councils) that were convened by the church of the then known world, i.e., the three parts of the earth, Asia, Africa, and Europe, as far as they were discovered, in contrast to the special synods that gathered from, say, one province of the Roman Empire.

‡) Although the Formula of Concord or Eintrachts is intended only to settle doctrinal disputes that had arisen between the confessors of the Augsburg Confession and within the Lutheran Church, and although it is therefore not included in the union of ecclesiastical symbols by the Lutheran Church in all countries: it is nevertheless of the most decisive importance for our church here in America, especially because of its sharp and concise assertion and defense of the pure doctrine against the Reformed, so that it would be most careless, even unconscionable, not to profess it in the most definite way.

¶) These, then, are such as are composed of Lutherans and Reformed, or so-called Evangelicals (Unirten Protestants), and are not infrequently served by so-called Lutheran preachers, who must then, of course, be of two kinds, i.e. Lutheran to the Lutherans and Reformed to the Reformed.

If it is not possible to exchange irreligious hymnals and verses with orthodox ones without further ado, the preacher of such a congregation can only become a member of the synod on condition that he uses the irreligious hymnal with public protest and promises in all seriousness to work towards the introduction of an orthodox one.

§ 5. the regular (not temporary) appointment of preachers and the regular election of deputies by the congregations, as well as the integrity of the conduct of preachers and deputies.

§ 6. providing Christian schooling for the children of the congregations.

§ 7. The German language shall be the only language used in synodal meetings. Only guests may address the synod in other languages if they do not speak German.

§ 8. unknown persons may not enter as members of the synod unless they can properly legitimize themselves with regard to doctrine and life.

Establishment of the Synod.

§ The members of the synodal staff are: The ministers of the church and the deputies of the parishes, *) each of whom has the right to elect one of them. Preachers or deputies, if they are absent for just cause, may in a given case cast their vote in writing.

§ The aforementioned members of the Synod shall elect among themselves for three years, from among the servants of the Church, by majority vote, a President, a Vice-President, a Secretary, and a Treasurer, the latter of whom may also be elected from among the deputies.

§ 3. only advisory members shall be all orthodox preachers, prebendary canvassers and teachers not authorized by congregations, and all delegates of a congregation of the Synodal Union appearing apart from the deputies.

§ All synodal assemblies are public, but the synod may make an exception to this rule if it deems it necessary or is requested to do so.

§ The preachers belonging to the synod also use their presence at the synodal assembly to hold a preachers' conference.

§ The regular synodal assembly shall be held once a year.

§ 7. during the session of the synod, synodal members shall preach several times on subjects determined by the presiding officer at least three months in advance.

§ 8. matters of doctrine and conscience

*A parish is either a single congregation or the sum of the individual congregations which the pastor serves, just as in Germany the area within which he has to administer his office in various places is called Kirchspiel or Kirchsprengel. Thus, if the pastor serves 3-4 or even more geographically separated congregations here in the country, they are essentially only one congregation in relation to him and therefore have to send a common deputy to the synod.

shall be decided by the Word of God alone; all other decisions shall be made by majority vote; in case of equality of votes, the President shall decide.

Cap. IV. Business of the Synod.

§ 1. supervision of the purity and unity of doctrine within the synodal district.

§ 2. supervision of the conduct of the office of the preachers and teachers of the synodical district.

§ 3. the common defence and propagation of the Church.

§ 4. publication and promotion of a church magazine.

§ 5. conscientious examination of candidates for preaching and school office.

§ 6. consummation of ecclesiastical ordination and induction into office.

§ 7. training future preachers and school teachers to serve the church.

§ 8. Providing for preacherless congregations that appeal to the Synod.

§ 9. to issue theological objections and opinions, and also to settle disputes between individuals or entire parties in the congregations, but the latter only in cases in which the synod is requested to do so by all parties concerned.

§ 10. striving for the greatest possible uniformity in the ceremonies.

§Care for a faithful fulfillment of all duties of the preaching ministry, especially for the exercise of a genuine evangelical pastoral care in all its branches: accordingly also promotion of a thorough confirmation instruction in general and especially with regard to the erroneous teachings of the prevailing sects, and introduction and maintenance of Sunday catechizing with the confirmed youth.

§ 12. To assist poor congregations within the synodical district to obtain regular service by a preacher.

§ 13. collection of ecclesiastical-statistical news from the synodal district together with the creation of an American Lutheran church chronicle.

§ 14. liaison with the Lutheran Church Abroad.

uation of the business of the Synod.

§ The synod shall meet once a year at the time and place determined at the last synod held. For exception see: Cap. The duration of the annual synodal meetings may never be extended to more than ten days.

§ The synod opens its meetings with singing and prayer; the names of the preachers and deputies present and entitled to vote are then registered by the secretary, after their credentials have been examined and acknowledged. Thereupon the admission of the mere advisory members is executed, and the names of the same are likewise entered in the synodal register.

§ The praeses then gives the synodal address and the annual report.

§ The presiding officer shall give a summary report of the matters to be discussed at the present meeting. Anyone wishing to present such matters to the synod shall submit them in writing to the presiding officer four weeks in advance and only in exceptional cases on the day before the opening of the synod.

§ In order to avoid proliferation, the President shall assign certain matters to individual committees for discussion, reporting, and proposals for the adoption of resolutions by the Synod. However, in important cases, each member of the synod has the right to protest against this measure.

§ Every summary report, together with proposals, shall first be submitted to the synod for adoption; when it has been adopted, it shall be submitted for discussion. After careful consideration of the reasons and counter-reasons, the presiding officer shall call for a decision or vote.

§ The Synod shall require the Praeses to report on the results of his visit, made in the past year according to instructions, in order to supervise the teaching, life, and conduct of the office of preachers and school teachers. (See below, Chapter VI, § 5.) Should the case arise that the praeses reported a preacher to the synod who, even after repeated admonitions by the praeses, the congregation in question, and the minister, persisted in false doctrine or in an annoying manner, the synod as a whole makes a final attempt to convert the accused from the error of his ways. If the person thus punished does not hear the synod, he is excluded from it, and the congregation must carry out Christ's command to him, Matt. 18:17, "If he does not hear the congregation, consider him a Gentile and a publican. The praeses must also report on the ecclesiastical condition of the congregations visited, among other things, whether he has found in them congregational or ecclesiastical ordinances, books for church and school, etc., the contents of which conflict with the confession of pure doctrine. During his stay among the visited congregations, the president is permitted to convene a congregational meeting through the board of the latter.

§ The Synod has the duty, in its annual meetings, to examine and discuss together which articles of church doctrine are primarily to be pursued in word and writing, against which false doctrines and infirmities in life in particular the struggle is to be directed, and how to proceed in such teaching and defense. Accordingly, the Synod is to evaluate the achievements of the editor of its journal to date and to give him instructions for his future activities. Likewise, the Synod is to discuss the needs of our fellow believers who have been neglected in the church and to come to an agreement.

In order to help them, such capable men are to be supported with advice and action who, out of free Christian love, undertake to visit the abandoned Lutherans in order to prepare the founding of proper congregations among them. Such visitors are to be trained in the direction of their business, examined before their departure, provided with instructions, and dismissed with solemn prayer and blessing. The visitor shall keep a diary and send detailed reports to the praeses, who shall submit them to the synod in his annual report.

The Synod also considers itself obliged to contribute as much as it can to the conversion of the heathen; but it does not take part in any way in the religious menial activity of the missionary system which now prevails.

§ The synod has the duty to establish, maintain, and supervise institutions for the training of future preachers and school teachers for the service of the church. These institutions can be of two kinds: in the former, the goal is a theological education, in the latter, a predominantly ecclesiastical-practical education. Until their forces are strengthened, however, the synod must see to it that capable preachers from among them undertake the education of capable young people for the service of the church.

§ 10. a.) The Synod shall appoint two examiners from the most capable theologians of its means by the Ministry for a period of three years for the examination of those who wish to become candidates for the office of preacher. The president, together with the elected examiners, forms the synod's examination commission and presides over it.

b.) The examination should be both written and oral. A sermon on an assigned text, an elaboration on a dogmatic and church-historical subject, and finally a short outline of one's curriculum vitae, as well as a credible testimony of morals, are to be submitted in writing. Orally, the examination takes place in the following subjects: Bible knowledge and interpretation of Scripture, Christian doctrine, knowledge of the symbolic books and the teachings of false believers, church history, especially the history of the Reformation, practical pastoral care; likewise, the candidate must deliver the submitted sermon and a catechization. All this is done publicly. The examiners have to examine above all whether the candidate has a thorough knowledge of the right division of the law and the gospel, (2 Tim. 2, 15.) also whether he is doctrinal, as well as loud and decided in the pure confession.

(c.) The regular time of the examinations shall be that of the synodal sessions on two consecutive days; for exceptional cases, see: Cap. VI. § 8.

d.) With regard to the requirements which are made of the examinees, two classes of them take place; to the first belong

those who claim a complete theological education, who are therefore to be examined in Latin and only in certain subjects in German, especially also on their knowledge of the basic languages of Holy Scripture. To the second class belong those who have received a predominantly practical education for the conduct of the sacred ministry. They are to be examined in the German language.

e.) After passing the examination, the candidates shall be issued with a detailed certificate of their proficiency.

f.) Those who wish to be examined must apply in writing to the Praeses about six weeks beforehand, enclosing their curriculum vitae and testimony of morals. Thereupon, at least four weeks before their examination, the President sends them the text for the sermon and the topic of their paper. The candidate to be examined must bring these two papers with him to the examination. Those candidates are to be exempted from the examination who can sufficiently prove by certificates that they have already been examined by other recognized orthodox ecclesiastical bodies and found capable.-As far as the examination of those who wish to become school office candidates is concerned, the pastor of the place is to take over this and issue a detailed certificate to the candidate for presentation in the synod. The subjects of the examination are: Bible knowledge and understanding of the Scriptures, doctrine of the faith, with special reference to the symbolic books, especially the two catechisms of Luther, church and Reformation history, world history, patriotism, German language, arithmetic, fine writing, description of the earth, music. In addition, the examinee must submit and deliver a written catechesis, as well as a written treatise on a pedagogical subject determined by the examiner. Every new school teacher is to be publicly and solemnly inducted into his office by the pastor of the place in the church before an assembled congregation.

The ordination and induction of newly called preachers into the ministry shall be performed by the President, subject to the restrictions set forth in Chapter VI, A, § 11. VI. A. § 11.; he does this in the company of at least one of the neighboring preachers, if possible before the congregation in question, with solemn commitment to the entire symbolic books (see Cap. II. § 2.), and according to the form of a recognized orthodox ordinance.

Ordination is granted only to those who have received a lawful call from and to a particular congregation, and who, after previous examination, have been found sound in faith, capable of teaching, and of irreproachable conduct. The so-called licenses (2) in use here are not given by the Synod, because they are contrary to Scripture and all church practice.

§ If Lutheran congregations without preachers apply to the synods for preachers, the synod must take serious care that the former are provided with faithful pastors as soon as possible by proposing candidates to these congregations for the vacant pastorate. If, however, the requesting congregation should be a mixed one, i.e., one consisting of Lutherans, Reformed, and so-called Protestants or Uniate, it will not be rejected without further ado, but the honor of God, Christian sincerity and integrity, and the true love of one's neighbor require that such a congregation can only be served by a preacher of the Synod under the following conditions:

- a.) when it declares that it wants to submit unconditionally to the Word of God, as only the Lutheran Church does;
- b.) if, after previous instruction, it confesses the doctrine of the Evangelical Lutheran Church, which is true to Scripture alone, namely of the holy sacraments and the office of the keys, and rejects the contrary doctrine as contrary to Scripture;
- c.) if the formerly non-Lutheran agree to the declaration that by receiving Holy Communion from the hand of a minister of the Lutheran Church they publicly enter into the communion of the Lutheran Church and hereby 'cease to be Reformed, so-called Evangelicals or Uniate.'. The Church of the Holy Spirit is the only church in the world.

§ Only in such cases can the synod be asked to issue theological statements and opinions and to settle existing disputes, provided that in doing so it does not involve secular disputes or infringe on the rights of each individual congregation, nor does it violate the rules of Christian love and ecclesiastical order.

If the synod is requested to do so at the time of its meeting, the request shall be made by the present assembly, unless it is necessary to investigate the circumstances in question on the spot; if, on the other hand, such a request is made to the presiding officer outside the time of the synod's meeting, the matter shall, if urgent, be dealt with by a committee chosen by the presiding officer.

§ (14) While the Synod holds that, according to the seventh article of the Augsburg Confession, uniformity of ceremonies is not necessary for the true unity of the Christian Church, it does, on the other hand, consider such uniformity wholesome and expedient, for the following reasons:

- a.) Because through a complete difference in the outward ceremonies the weak are easily misled as to the doctrinal unity of the church;
- b.) because the Church, in abolishing already established customs and ways, should avoid the appearance of novelty and frivolity.

Incidentally, the Synod also considers this necessary for the purification of the American Lutheran Church, that the emptiness and paucity in the outward appearance of worship be counteracted, which has become dominant here through the penetration of the false reformed spirit.

The Synod requires all preachers and congregations, which are to be recognized by it as orthodox, not to adopt or retain any ceremony by which the confession of the truth is weakened or false doctrine is approved and strengthened, especially if the retention or abolition of such ceremonies is urged by false believers. (3.)

Where private confession already exists, it is to be maintained according to Article 11 of the Augsburg Confession. Where it does not exist, the preacher must work toward its introduction through instruction and teaching. However, general confession and absolution may be maintained alongside private confession in those congregations where obstacles to its complete abolition cannot be removed.

The intended uniformity in the ceremonies is to be brought about mainly by the adoption and use of purely Lutheran agendas that are as uniform as possible.

§ The synod as a whole is responsible for overseeing how the pastoral care of the individual preachers belonging to it is handled. It therefore has the right to inquire about this and to evaluate what is reported. It is especially incumbent upon it to see whether its preachers have allowed themselves to be misled into applying the so-called "New Rules of Moderation" (4) that have become prevalent here, or whether they are conducting pastoral care in accordance with the sound scriptural manner of the orthodox church.

It is also incumbent upon the synod to ask the preachers how things stand in their congregations with regard to the reading of the Bible, home worship, the discipline of children, confession, church attendance, the taking of the Lord's Supper, the selection and use of religious writings, and whether any separatist tendencies and conventicles *) are to be found in the congregations, and what the ecclesiastical and moral condition of the same is in general.

(§16) The Synod supports only those congregations for the preservation of the ministry which are in great need of it, and which manifest a sincere desire for the full enjoyment of the means of grace.

§ The Synod asked that a good copy of the original text of the Small Lutheran Catechism and a corresponding Book of Proverbs always be available.

A catechumen can receive Confirmation only if he has memorized at least the text of the Catechism without interpretation.

*Conventicles are to be understood as all meetings outside and in addition to the church, which are arranged for the purpose of edification, exceed the limits of home worship, and are beyond the view and supervision of the lawfully appointed pastor.

The catechumen must be able to recite the same, and he must have been taught the understanding of the same to such an extent that he is able to examine himself according to 1 Corinthians 11:28. More able catechumens are to be brought, where possible, to the point where they can substantiate the doctrines of the Christian faith with the clearest proofs from Scripture and refute the false doctrines of the sects.

About a hundred hours may have to be spent on Confirmation classes.

Finally, the preacher must see to it that his confirmands have a good number of such core church hymns imprinted on their memory, which can serve them as a gift for their whole life.

§ The Synod makes it the duty of conscience of its preachers not to lose sight of the catechumens after their confirmation, to take special fatherly care of them, and therefore, among other things, to hold public Sunday examinations of the catechism with them wherever possible.

§ 19. The Synod shall require each of its preachers to bring a written statement to its annual meeting:

- a.) of the existence of the parishes in the past year with regard to the parishes belonging to them, the number of souls, the number of voters, the number of school children, both those from the parish and those from outside;
- b.) of the number of those baptized, confirmed, communicated, copulated, died in their parishes in the past year.

§ The Synod shall elect a competent man to conduct the correspondence with the Lutheran Church abroad, especially with the witnesses of the truth in Germany. The purpose of this correspondence is to maintain a living communion of the church here with that abroad, and thereby to testify and maintain that the church is but one in spirit, faith, doctrine, and confession at all times and in all places.

The Synod shall elect a preacher to compile a chronicle of the American Lutheran Church, in which the most remarkable events and movements within it, its struggles, and the influences which it experiences from without shall be recorded with the approval of the Synod.

§ The synod recommends to its preachers the establishment of district preachers' conferences, which are to be held twice a year, if possible.

§ 22. For the synodal assembly to be validly held, it must be legally convened and at least one-third of the members entitled to vote must be present. If officials are absent from meetings, the members of the synod present shall elect temporary representatives of those officials.

§ 23. new officers shall be elected at the close of the synodal assembly at which the term of service of their predecessors expires.

§ 24. if preachers apply for admission to the synod who have not hitherto been members of recognized orthodox ecclesiastical bodies, they must submit to a colloquium *) to be held by the synod with the examination commission before their admission.

Cap. VI. Rights and Duties of Officers and Other Members of the Synod.

The officers of the synod shall exercise only such rights as are expressly conferred upon them by the synod, and for this, as well as for the discharge of their duties, they shall be responsible in all things to the synod. They may therefore be called to account by the Synod at any time.

Rights and Duties: A. Of the President.
§ 1. he shall direct the proceedings of the synodal assemblies, that all may be conducted in Christian order.

§ 2. he shall have the casting vote in the event of a tie vote on matters other than matters of conscience, and if the matter is not likely to be adjourned.

§ It is authorized to appoint specific committees to deal with business at hand (see Cap. V. § 5.).

§ 4. he shall submit all submissions made to him without exception to the synod.

§ At the end of each synodal assembly, he shall, together with the examination commission, set tasks for each preacher, teacher and candidate of the preaching and school office connected with the synod on theological and pedagogical subjects, which are to be sent to him and the members of the examination commission concerned at least three months before the next session of the synod and are to be evaluated by them in the presence of the preachers.

§ (6) He shall sign the certificates of examination and ordination and in general all letters and documents issued in the name of the synod.

§ 7. he shall use all diligence to visit each parish of the synodal district at least once during his three years of administration †), on which he shall make his report at the annual synodal assembly.

§ 8. he shall preside over the synodal committee charged with the examination of candidates for the preaching ministry.

§ (9) He shall ordain the newly called ministers of the church, possibly with the assistance of the neighboring preachers.

§ In urgent cases of emergency, he is authorized either to conduct the examination of candidates in theology on his own or to delegate it to another brother of the synod who is competent to do so.

§ (11) He may, if necessary, delegate his duties at ordination to any preacher already ordained.

§ 12. he shall also give advice and answers outside the meetings of the synod on request.

§ 13. in his supervisory duties he shall strictly follow the written instructions which he receives from the synod for this purpose.

§ He shall have the power to convene special meetings of the synod in urgent emergencies, but he must first obtain the consent of at least two-thirds of the members of the synod entitled to vote to the holding of a special meeting. If, however, the meeting cannot be delayed, the presiding officer shall convene the synod without further ado, and its meeting shall be legally valid if at least two-thirds of those entitled to vote have assembled. Moreover, the presiding officer must in all cases have previously informed all members of the purpose of such meetings.

B. The Vice-President.
§ 1. he shall, at the request of the President, take the place of the latter in all matters.

§ In the event of the death of the President, he shall take his place in full until the expiry of the former's term of service.

C. Of the secretary.
§ 1. The latter shall keep the minutes during the Synodal proceedings.

§ 2. he shall execute and sign all letters and documents of the Synod.

§ 3. he shall have charge of all things to be published in the name of the Synod.

§ 4. he shall keep an accurate register of all members of the synod.

§ 5. he shall keep a book containing the ecclesiastical statistics *) of the synodal district.

§ 6. He shall administer the synodal archives †).

D. Of the treasurer.
§ 1. He shall have charge of all pecuniary matters in the name of and as directed by the Synod.

§ 2. he shall render an annual account of income and expenditure at the synodal assemblies, and shall at all times submit to such audit as may be directed by the synod or its officers.

*) This is a conversation, not to inquire into thy knowledge and doctrines, but into the orthodoxy of the mind.

†) The biblical reason for such supervision and oversight can be found in Acts 15, 36, 1 Tim. 5, 20. 15, 36, 1 Tim. 5, 20. Likewise, apart from the latter passage, we must reasonably conclude from 2 Tim. 2, 2. and Tit. 1, 5. that if it was incumbent upon these two apostolic helpers to confirm and appoint such teachers, who had of course been previously appointed by the congregations, they also had the right and duty with the congregations to supervise these elders and bishops. The ecclesiastical reason for such salutary supervision, see Luther's Works, Walch's Ausg. Tom. X. Page 1963.

*) By this is understood the indication of the number of congregations and in each one; Inen again, how many baptized etc. in each year.

†) Archive means a collection of documents, written evidence, and other records that are essential and important to any community.

E. Each individual member of the synod.

§ Each member of the synod shall, according to his profession, powers, and means, apply all diligence and earnestness to the best possible attainment of the purpose intended by the synodal association, namely, the most necessary preservation of the purity and unity of doctrine and the preservation and propagation of the church.

§ 2. every standing member shall effect his entrance into the synod by signing the synodical constitution.

§ Only the preachers and deputies authorized by the congregations are entitled to vote, and both must present the written authorization given to them by the congregation, the former when they join the synod, the latter when they appear each time. If a congregation sends two or more preachers, they shall have only one vote.

§ The deputy of a congregation remains entitled to vote even if the preacher of that congregation is prevented from attending the synodal assembly, as is the case in the opposite situation.

§ Every preacher and teacher who is a member of the Synod shall pay at least one dollar annually into the Synod treasury. The former shall also, where possible, levy voluntary collections from their congregations for this fund. This money is to be used:

a.) to defray the general expenses of the synod (expenses of the officials, crying materials, printing costs for the synodal report, postage, etc.);

b.) to achieve ecclesiastical purposes (foundation and maintenance of ecclesiastical institutions for the education of future preachers and teachers and the like).

§ Every standing member of the synod shall be required to attend the annual synodal assembly regularly until its conclusion. Any person who fails to attend twice in succession without a written excuse shall have his membership of the synod terminated.

Cap. VII. On Changes in the Constitution.
Amendments to the Constitution and additions thereto may be made if the same are not contrary to the provisions made in the second chapter of the present Constitution, and if all the members of the Synod vote in favor thereof on behalf of their congregations, to whom the same shall have been submitted one year before.

Ebr. 13:8.
Jesus Christ yesterday and today, and the same forever.

Paid:
2. yearg, the HH. Past. Grötz, Bücher, Heise, Sträub.
1st half of the 3rd year. Mr. Aulwerswerth.
Year 3. Mr. D. Brockschmidt.

Der Lutheraner.

„Gottes Wort und Duthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., Sept. 19, 1846.

No. 2.

Dr. Martin Luther's proof that the Lutheran Church is the old church, but that the Roman Catholic Church is a new church.

(Luther's writing against Duke Henry of Brunswick, under the title: Wider Hans Wurst*) of the year 1541. See Luther's Writings. Walch's ed. tom. XVII. P. 1656.)

Let us take the matter itself before us, namely, why the papists, by their heresy, call us heretics. And this is that they pretend that we have fallen from the holy church, and have brought about another new church. To this it is to be answered, because they boast themselves to be the church, they are bound to prove the same. If they prove this with some reason (do not ask for much reason), we will give ourselves up, come and say: *peccavimus, miserere nostri*, i.e. we have sinned, have mercy on us. But if they cannot prove it, they must confess (they do so willingly or unwillingly) that they are not the church, and we may not be heretics, that we fall from the vile church; yea, because there is no remedy, we must be the church of Christ, and they the church of the devil, or again. Wherefore it is even a matter of proving which is the true church.

As long as the proof is not there, it is vain for one part to boast of the church, and the other part to call heretics; one part must be false and wrong. For there are two churches from the world to the end, which St. Augustine calls Cain and Abel. And the Lord Christ commands us not to accept the false church, and Himself distinguishes two churches, a right and a false one, Matt. 7:12: "Beware of false prophets, which come unto you in sheep's clothing." 2c. Where prophets (teachers) are, there are churches in which they teach. If the prophets are false, so are the churches that believe and follow the prophets. Now we have never yet been able to obtain from the papists that they wished to prove why they are the right church after all; but stand on the saying of Matth.

*) Luther gave this title to his writing, far the duke had written, Luther calls the Churfürst Hans Wurst.

18:17: "The church shall not hear," or be lost; but Christ saith not there, who, where, or what the church is; but where it is, there shall it be heard. This also we confess and say; but we ask, where and who is the church? *non de nomine*, not of the name, but of the essence, we ask.

It is as if I said to a drunken man, half asleep, or to a fool, Tell me, who or where is the church? and he answered me ten times nothing else, but thus, Let the church be heard. How shall I hear the church, if I know not who or where it is? "Yea," say they, "we papists have abode in the old former churches since the apostles' time; therefore we are the right ones come out of the old church, and have abode thence; but ye are fallen from us, and have become a new church against us." Answer: But how, if I prove that we have remained in the old right churches, yea, that we are the right old church, but ye have fallen away from us, that is, have apostatized from the old churches, and have set up a new church against the old church? Let us hear this.

First of all, no one can deny that we, as well as the papists, are called of the origin of Holy Baptism and Christians of the same. Baptism, and are called Christians from the same. Now this baptism is not a new one, invented by us at this time; but it is the same old baptism which Christ instituted, wherein the apostles and first church, and all Christians afterward, were baptized unto it. Now if we have the same baptism, the first old (and, as it is written in the symbol, *catholicae*, i.e.) of the whole Christian churches, and are baptized into the same, we certainly belong to the same old and whole Christian church, which is the same with us, and we the same with it, and come from the same baptism, and there is no difference in baptism. But baptism is the first and noblest sacrament, without which all the others are nothing, as they must confess. Therefore the papists cannot with truth reproach or heresy us another or a new church, because we are children of the old baptism, as well as the apostles themselves and all Christendom, Ephesians 4:5. 4:5, "one baptism."

Secondly, no one will deny that we have the holy sacrament of the altar. Sacrament of the Altar, the same and even as Christ himself instituted it, and the apostles afterwards used it, and all Christendom; and so eat and drink with the old and all Christendom of one table, and received with them the same same old Sacrament, and have done nothing new nor different therein; *) wherefore we are with them of one Church, or, as St. Paul saith, 1 Cor. 12:13, "of one body, of one bread, which eat of one bread, and drink of one cup." Wherefore the papists cannot call us heretics, or the new church; they must first call Christ, the apostles, and all Christendom heretics; as indeed they do in truth, for we are of one church with the old churches, in one sacrament.

Thirdly, no man can deny that we have the right old keys, and have no other use for them, but to bind up and to loose the sin which is contrary to God's commandment, as Christ instituted it, Matt. 16:19, John 20:23, **) and as the apostles and all Christendom have used it, until now; having therefore the same keys with the ancient churches; wherefore we are the same old church, or ever were in it. For we make no new keys, neither do we make new laws, neither do we shut out kings and lords into their temporal dominions, but only sinners out and into the kingdom of heaven; even as the ancient church did by the commandment of the Lord. That the papists again falsely lie to us, yea, that they heresy and blaspheme the ancient churches, apostles, and Christ himself in us.

Fourth, no one can deny that we have the preaching ministry and God's Word pure and abundant, diligently teaching and practicing it, without any addition of new doctrines of our own, human doctrine, just as Christ commanded the apostles and all the apostles to do.

*The new American Lutheran Church, which with its General Synod denies the presence of the Body and Blood of Christ in the Holy Communion, cannot oppose this to the Roman Church. This is what the new American Lutheran Church, which with its General Synod denies the presence of the Body and Blood of Christ in Holy Communion, cannot oppose to the Roman Church, and must therefore confess that it is a new apostate church.

**In this respect, too, the new American Lutheran Church must give itself up when it is accused by the Roman Church of being a new and therefore false church.

Christianity. We invent nothing new, but keep and abide by the old word of God, as the old church had it; therefore we are with the same the true old church; as one church, teaching and believing one word of God. Therefore the papists blaspheme Christ himself, the apostles, and all Christendom, when they call us a new church and heretics. For they find nothing in us but the old things of the old churches, that we are like them, and one church with them.

Fifthly, no man can deny that we hold the apostles' symbol, the old faith of the old churches, but that we believe, sing, confess, and add nothing new to it; that we may belong to the old church, and be one with it. Therefore this piece does not allow us to be scolded by the papists with truth as heretics or new church; for whoever believes and holds the same with the old church is of the old church.

Sixthly, no one can deny that we have the same prayer, the same Lord's Prayer, with the old church; we do not invent anything new or different; we sing the same psalms, praise and thank God with one mouth, just as Christ taught, the apostles and the old church itself used, and commanded us to do according to the example. And the papists again cannot heresy us nor reproach the new church, they must first reproach Christ himself together with his dear old churches 2c.

Seventh, no one can deny that we teach and hold with the ancient church that the temporal government should be honored, and not cursed, nor forced to kiss the pope's feet. Nor have we invented such things anew, but St. Peter, Second Epist. 2:10, curses those who would invent such things anew, and do them in the future; and St. Paul, Rom. 13:1 ff, stands with us, and all Christendom, old and entire, that in this we may not be or be called new things, (as the Papists blaspheme God himself in us,) but are and belong to the old, holy, apostolic church, as the first children and members of it. For we have always been taught to be most faithfully obedient to our authorities, be they emperor or prince, and we ourselves have done so and prayed heartily for them.

Eighth, no man can deny that we praise and extol the marriage state as a divine, blessed, and acceptable creature and ordinance for the fruit of the womb, and against carnal immorality. And have not devised it anew, much less forbidden it as new teachers; but just as God created it from the beginning, and Christ confirmed it, and the apostles and the ancient church honored and taught it, in the same ancient rule and order of God we have remained, and so the

*) If the aforementioned new church is asked about this, oh how it must blush and fall silent!

The churches are similar to the old churches, and are even true members of them. That one sees here how the papists once again falsely impose innovation on us.

Ninthly, no man can deny that we have "the very same affliction (as St. Peter saith first Epist. 5:9.) that our brethren in the world" have, being persecuted in all places, strangled, drowned, hanged, and put to all plagues, for the word's sake; and we are like unto the churches of old, and are in that like unto them in measure, that we may well say, We are the old true church, or ever her fellows, or equal companions in suffering; for we do not invent these things anew, but feel them well. Yes, we are (like the same old church) like the Lord Christ Himself in the cross. There stand before the cross Annas and Caiphas, with the priests, blaspheming the Lord, because they have crucified him, even as the pope, cardinals, and monks have condemned us, damned us, murdered us, and shed our blood, and still blaspheme us. The men of war, that is, the secular rulers, stand there in part and also blaspheme us; in addition, the rogue, the left-hand avenger, Heinz Wolfenbüttel (Duke Henry of Brunswick) together with his own, whom God has already condemned and hanged in bands to hell, must also add his blasphemy so that this piece, as an old sign of the old churches, is abundantly seen in us.

As to the tithes, no man can deny that we do not again also shed blood, murder, execute, and avenge ourselves, as we often would have done, and still might; but as Christ, the apostles, and the ancient church did, we forbear, admonish, and pray for them, even publicly in the churches, as Christ our Lord did, and taught, the ancient church also so; that in this also we all keep to the old nature of the ancient churches.

Forasmuch then as the Papists know that in all such things, and whatsoever more, we are like unto the old church, and may be truly called the old church, (for such things are not new, nor invented of us,) it is a wonder why they may so brazenly lie to us, and condemn us, as having fallen from the churches, and brought forth a new church, that they may find nothing new in us, which was not kept in the old and right churches, in the apostles' days. That I may be sure this is the time, of which Daniel 7:9 saith, "The old, *antiquus dierum*, sat down after the little horn had sounded, and judgment was kept." For the former old church shineth forth again, (as the sun after the clouds, behind which yet was the same sun, but not brightness), and the blaspheming horn will go down, and all things come to an end, as it is written there, and the work showeth itself; of which it is not time here to speak.

But someone would say, There is still one thing lacking, namely, fasting; for you heretics do not fast (they say).
- O Lord

God, if there is a part in us of the old churches, it is, alas, fasting. If there is a part in the papists of the new churches, it is that they do not fast, and live in fasting, even on fast days, before on feasts. Yes, we not only fast, but also suffer hunger (with St. Paul 1 Cor. 4:11), which we see daily in our poor parish priests, their wives and children, and in other many poor people, whose eyes look hunger, who have scarcely bread and water, and in addition go without food, having none of their own. The peasant and the burgher do not give, the nobility takes; that ours are few who have something, and yet cannot help all. The monasteries and convents should serve, so the others are stingy, and Lazarus must die of hunger. The papists laugh at this. But by this they bear witness that we are the old church, which is mocked by the devil's children.

(Herewith we close for this time, in the next number we will let follow the continuation, in which Luther now sings her little song to the new Roman church).

(Conclusion follows.)

Subsequent Explanations to the Report in the Previous Number Synodical Constitution.

On Cap. II. 8 5. "the preacher" (1.)

1) Unfortunately, it is the prevailing custom or bad habit in this country that the ministers of the Word are hired on a trial basis for about a year, like servants and cattle herders. Now it is certainly true that some congregations feel compelled to take this measure because so many unappointed clerical vagabonds, even under the Lutheran name, swarm around here in the country in order to deceive congregations. These latter, however, should not accept such fellows, who are not connected with any orthodox synod, even on a trial basis, and should not let them preach at all, because they can cause incalculable damage to souls even by preaching. So this rule of trial cannot be excused, even from the outside, as a state of emergency; for such a state of emergency is not essentially present for any congregation that is sincerely earnest about its ecclesiastical care, and that will certainly know the way to a true-believing synod in order to be cared for by it. The less, therefore, is it proper for a preacher or a candidate for the sacred office of preaching. It is against all biblical justification, against all ecclesiastical practice and against the dignity of the office of preaching to let himself be hired and hired by the congregations temporarily and only on probation. The Holy Scriptures and the church know of only one. Scripture and the church only know of a lifetime appointment, after the person to be appointed has been carefully examined (by the synod) and found fit to assume the sacred office according to attitude, knowledge and doctrinal ability. Only such a calling, which comes from the congregation, is an ordinary and proper calling.

more lawful. If, however, the one called should later fall into false doctrine or angry behavior, or both, and persist in this, so that the steps of admonition according to Matt. 18:15-17 proved ineffective against him, both first within the congregation and then from the synod, it is not only the duty of the synod to remove him from its association and thereby declare him unfit to continue in the holy ministry, but the congregation also has the right to dismiss him without any further compensation. It is not only the duty of the synod to remove him from its association, and thereby declare him unfit to continue in the sacred office, but the congregation also has the right to dismiss him without any further compensation.

Thus, even in this worst case, the welfare of the congregation is better safeguarded than in the case of a trial acceptance of the preacher for a certain time. On the other hand, the divine order and the dignity of the sacred office of preaching are duly upheld. On the other hand, the divine order and the dignity of the holy ministry are duly upheld.

Re Cap. V. § 11. "Licences"(2.)

2) It is true that, as far as we know, in old synods already in existence, there is an institution of granting a license, i.e., a certificate of permission, to untested candidates for the sacred office of preacher, if they are called by one or more congregations. The first is that the church is to be a church, and the second is that the church is to be a church, and the third is that the church is to be a church, and the third is to be a church. This institution undoubtedly arose from the fact that the church had a church that was not a church. This institution undoubtedly arose from the fact that some of the previously ordained preachers later proved to be unfit and perhaps taught and lived so wrongly that they had to leave the congregations. The synods believed that in such cases they had to prevent the possible misuse of the ordination certificate by such people in uninformed lonely congregations, and accordingly came up with the measure of granting those licenses. The possible abuse just mentioned, however, could be countered in two ways, even without this institution: First, by examining the candidates and investigating their faithful and moral standpoint as thoroughly and carefully as possible, and second, by making this fact known to as many people as possible in the event of the eventual expulsion of a stiff-necked, ungodly preacher from the synod, this fact was made known as generally as possible, so that preacherless and abandoned congregations would beware of him, although such should also reasonably ask for his resignation certificate from the synod and for the testimonies of his formerly served congregations, and not stick to his mere ordination certificate.

Thus the possible advantage of the licenses could also be achieved by this. On the other hand, the following weighty reasons speak decisively against them:

They are quite contrary to apostolic and ecclesiastical practice, which knows only of ordination.

2) They presuppose a distrust of the licentiate's attitude, although they are entrusted with all the duties of the sacred office. Office. But the situation is such that, on the part of the synod, the licentiates are not to be trusted with all the duties of the sacred office,

The Lord said that he would not give away his heart to unjustified mistrust, but not his sacred office to justified mistrust. The ministry should not be given away.

They make an unseemly distinction between ordinaries and licentiates (the latter are sometimes not allowed to attend the sessions of the Ministry or have no vote), although both administer the same office equally independently, and under certain circumstances can easily create and nourish a tense relationship between the two.

They hinder in the licentiate a firm and cheerful conscience of office, since they are justly unable to discover in their licenses any confirmation of their office and profession ordered by apostolic and ecclesiastical practice.

Cap. V. § 14. "is urged" (3.)

3) It is historically known that the reformers, in their reforming zeal against the Romans, not only went astray in individual articles of doctrine, such as those concerning divine predestination and the holy sacraments and the office of the keys, but also in church practice. They rejected all kinds of ecclesiastical customs, habits, and ways, some of which had already been introduced into the church before the rise of the papacy, and some of which had no relationship at all to the Roman heresy. Among these harmless, pleasant, and ecclesiastically edifying customs and ways are the celebration of church festivals, the preaching of the Sunday evangelical and epistolary passages of the Holy Scriptures (pericopes), and the recitation of the Bible. The church is a place of worship for the people of the church, and it is also a place of worship for the people of the church. Although these ceremonies were not commanded by God, but the church was left free in them, the reformers sinned against the weak consciences by abolishing these ecclesiastical customs too quickly and forcibly, and thereby abused their Christian freedom in violation of Romans 14 and 1 Corinthians 8:9. But not only that, but they set up this abbacy of theirs as a new law, as it were, and required the Lutherans to accept it, otherwise they would still be papists. For this reason the Lutheran Church could not comply with them, because otherwise it would have sold the precious article of its Christian liberty, and would have bound itself in new false fetters of law. All the less, however, was she permitted to yield in such matters and to accept such new ceremonies of the Reformers as were connected with their new heresy and were, as it were, an active confession of false doctrine, as, for example, the breaking of bread at Holy Communion, which was the breaking of bread at Holy Communion. This was supposed to represent the breaking of the body of Christ on the cross, even though according to Joh. 19, 36. this did not actually happen. The taking of the blessed bread and cup with the hand also belonged to this, which the Reformed also consider essential, as if it were, again, the taking of the blessed bread and cup with the hand.

In the same way, it was said that there was no other way of receiving than with the hand and that this outward way of giving and receiving was very important, but it was less important whether the words of the almighty and true Son of God: "This is my body" were to be believed childlike and simple-mindedly, or whether they were to be considered ambiguous and undefined. This also included the use of bread instead of communion wafers, although these consist of nothing but flour and water. The same is true of the acceptance of the words at the administration of Holy Communion, "Christ saith, that is," 2c. which have now been adopted by the so-called Protestants or Unrighteous, and which are in accordance with the answer to questions 78. and 79. in the Heidelberg Catechism. In all these and similar matters, the Lutheran Church could not, and must not, yield to the Reformers, and adopt their ecclesiastical forms and customs, partly, as has been said, in order to assert its Christian liberty, and not to allow anything to be imposed upon it as essential and necessary (Gal. 5:1), which God has left free, i.e., neither permitted nor forbidden, the other hand, in order to preserve its Christian liberty. (Gal. 5:1), that God has neither commanded nor forbidden, partly to avoid the evil appearance, as if she were not so serious about asserting the pure and refuting the false doctrine, by accepting the ceremonies of the false teachers, and that just where she should avoid them most strictly, namely, where, as, for instance, at Holy Communion, the false doctrines are not to be observed. This is partly in order to avoid upsetting her own children by such acceptance. Cap. V. § 15. "So-called, new rules of measure" (4.)

4) We understand by this the institutions which have arisen here mostly in the wake of Methodism, in order to effect the quickest and most forcible, eye-catching conversion. These include, for example, *camp meetings*, *protracted meetings*, the so-called anxious bench, and others. *anxious* bench, etc. Since it is not the time and place to go into detail here, we are content to testify our firm disapproval and condemnation of this secondary and unchurchlike practice, for the following reasons:

Because these so-called, new rules of measure are beside and above the simple preaching of the divine Word and the right administration of the Holy Spirit. The new rules are to be something special. The new rules are intended to be and act as something special in addition to the simple preaching of the divine Word and the proper administration of the holy sacraments together with the office of the keys;

Because they distort and upset the divine order of salvation by substituting themselves for holy baptism.

(2) Because they distort the divine order of salvation by substituting themselves for holy baptism, which, if reformed, they deny to be the essential and effective means of grace of the Holy Spirit for regeneration. This is not the case with Titus 3:5 and John 3:5, which undoubtedly teach this.

Because, in the best case, they excite too one-sidedly the feeling to individual stirrings and shocks, without a thorough

The purpose of this is to produce a true knowledge of the law and the gospel, of sin and grace, and to establish and maintain a truly healthy state of repentance and glorification. Because, accordingly, they tempt people to adhere more to the impressions of the divine word than to the word itself, to seek Christ more in the individual heart experiences of the gospel than in the gospel itself, and to place more value on this often so morbid emotional Christianity than on healthy biblical-church Christianity.

"Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because of me, when they lie against you." Matth. 5, II.

The "Blessed" pronounced here by Christ now also applies, among others, to our dear Pastor Wyneken in Baltimore. Not quite two years ago, he was appointed to the pastorate of the second German Lutheran congregation in that city; here he did what a Lutheran preacher is supposed to do, sought to fulfill the oath he had sworn to his church in the most faithful manner, strictly adhered to the public confessions of the same in doctrine and defense, and endeavored to lead his congregation toward the goal set for a truly Christian, evangelical Lutheran congregation. The consequence of this was that Pastor W. was suspected and attacked. It finally came to such a pass that quite a number of members of his own congregation (35 in number) were induced to circulate a diatribe against him, their own pastor, in which they sought to prove that Mr. Rev. W. was a puseyite, i.e. a secret Catholic who intended to gradually lead his congregation back to Rome. Mr. Weyl, a so-called Lutheran preacher in Baltimore and publisher of the notorious "Lutheran Shepherd's Voice," not only inserted this lying diatribe into his paper before it had even reached its address, but also accompanied it with new lying reports and, in one of the following issues, made a gift of a continuation of his unscrupulous slander to the readers of his paper. Above this fight of lies, Mr. Nast and Mr. Weyl, like Herod and Pilate, have recently become good friends again. Previously, these two gentlemen accused each other of lies and deceit in a rather mean way; now, however, since it is a matter of disgracing the so-called Old Lutherans, who are equally bitterly hated by both of them, both are doing a mean thing as loyal comrades-in-arms. Mr. Nast, in the 399th number of his "Christian Apologist," has included an extract from the invective contained in the above-mentioned "Shepherd's Voice" on Mr. Past. Wyneken and all so-called Old Lutherans to the best.

As for the reproach that Lutheranism leads back to Pabstry, about that I have no

we are thinking of writing something ourselves in the Lutheran in the near future. For this time, we will only share with our readers what Mr. Past. Wyneken has sent us in writing for his justification and for publication in the "Lutheraner". From this reply, even those who have not read the relevant articles of the "Hirtenstimme" will learn about the false accusations that have been made.

Mr. Past. Wyneken writes the following:

1. C. Weyl is the main instigator of the unrest in my congregation, in that he has assisted the poor misled members with advice and action in the dirty defamatory articles, and has already included them in his paper before even the slightest complaint had been lodged with the Church Council.

2. the invective articles with the 35 names never entered the Church Council.

I have nothing more to do with Loehe's instructions, as Mr. Weyl himself knows, than with the laws of the Emperor of China, and although I profess with heart and mouth the faith of Pastor Loehe, and of the association in Europe formed by him, which is no other than that of the Lutheran Church, I do not stand in any dependent relationship to the said association. *)

(4) Although I heartily desire that a genuine Lutheran liturgy, be it Löhe's or another, be introduced in my congregation, as in all Lutheran congregations, so far the service has not differed in anything from that formerly used here, except that at baptism and the Lord's Supper I use the old, strong, genuine ecclesiastical prayers of the Lutheran Church and not the watered-down unchurchlike ones of the Pennsylvanian Agenda. Church and not the diluted unchurchlike ones of the Pennsylvanian Agenda, nor have I ever thought of introducing the Liturgy without the consent of the congregation. Rev. Haesbert †) did not use the Agende at the Lord's Supper itself.

5. Although I wish, according to the custom of the Christian Church, which the Lutheran Church has retained, but has declared to be a free intermediate thing, to have crucifixes and wax lights in the church, in order, besides other reasons, thereby to make an open, conspicuous confession that we have nothing to do with the sects, neither in doctrine nor in customs, I have, however, opposed the wish of many members, because I feared that some weak ones might take offence at it; and far from introducing them, I have prevented them from being introduced. If Mr. Weyl says that they have "made their appearance" in our church, he is a liar.

*) As is well known, Pastor Löhe in Bavaria leads an institution in which he trains young men for the service of the American Lutheran Church, and is supported by Lutherans from almost all countries of Germany in heartfelt love for their American fellow believers. To the young men who have already been sent out, Mr. Past. L. has, of course, given instructions to the young men who have already been sent out, and has committed them to them. Mr. Weyl now seeks not only to persuade his readers that the said instruction should be accepted by all the so-called Old Lutherans, but that they should also be encouraged to follow it. He is not only trying to persuade his readers that the aforementioned instruction has been accepted by all so-called Old Lutherans, but also that a new secret society has been founded by Loehe, which is precisely what the so-called Old Lutherans in Germany and in other countries want. This is not only an attempt to persuade his readers that the aforementioned instruction has been accepted by all the so-called Old Lutherans in Germany and America.

†) Was Wyneken's ancestor in office.

(6) It is also a blasphemous lie that I should ever have invoked the Blessed Virgin.

7. it is a shameful slander that I deceived the congregation before the adoption. I have written to Rev. Haesbert, who knew my position in the Lutheran Church, that I would not adopt the Pennsylvanian Agenda, but would use an older Lutheran one, especially for baptism and the Lord's Supper, and would also try to introduce the old Lutheran service wherever possible, as it still exists in many European countries. Yes, far from giving up anything of the peculiarities of the Lutheran Church, even in this time of struggle I would retain the sign of the cross at baptism and benediction. This letter is openly read to the whole congregation. No one opposed it at that time. Yes, when I saw on my arrival how terribly I had been mistaken, since I found not a Lutheran congregation but an unirte one, I repeatedly requested the church council that I wanted to leave the congregation again, and only since this wish of my heart was not granted to me did I go about it, the abomination of such a union openly according to the Scriptures, as well as the difference in doctrine between the Reformed and Lutheran Churches, whereupon, however, the part of the Reformed members who considered the Reformed doctrine to be right and the Lutheran doctrine to be wrong or contrary to Scripture, left. Whether I have acted legally or unlawfully - I will submit this to the judgment of every honest heathen, but not to such Christian (!?) preachers, who, by their appalling religio-mongering, amply demonstrate that they think nothing of God's words, and instead of the divinely enlightened conscience make the belly the judge of their actions.

(8) The accused denunciation of the Holy Father Our Father consists, as it has turned out, in the fact that I pray it at baptism according to the custom of the Lutheran Church, as our Lord Jesus taught us in the 11th chapter of St. Luke. St. Luke has taught us. Mr. Weyl is probably like one of my opponents in this matter, who did not even know that we have two formulas of the holy Lord's Prayer in the holy Bible. Our Father in the Holy Scriptures. Scripture.

(9) I leave and commend Mr. Weyl to the mercy of God and the intercession of the brethren, and wish and pray that the Lutheran congregations of this country may finally see the wretched bondage of men, to which ignorance or malice of so-called Lutheran preachers has brought them, with their equally sinful indifference to their church and to their and their children's salvation, so that by the grace of the Lord they may return to the faith of their fathers, i.e., to the faith of their fathers in the way of right repentance. h., i.e., to the faith of the true Christian church, now called Lutheran, God willing. Amen!

(Submitted.)

The Synod of the West.

Indianapolis, Ind, Sept. 7, 1846.

Ans the cause, because Mr. I. I. Lehmanowsky, President of the Synod of the West, against the resolutions of the old Synod of the West, passed at the last meeting in Luther's Chapel, Harrison Co, firmly asserts: that the newly organized Synod of the West, now existing, is and remains the old one, and consequently is and remains without further ado in connection with the General Synod (which falsely calls itself the Lutheran Church); since, after all, according to the above-mentioned resolutions, it is a new one, which has retained the old name of its own free will, and which is therefore at liberty to affiliate itself with the General Synod or not: - Since, therefore, it is sought to bring us into the General Synod by this means, we can no longer remain in connection with the said General Synod for the sake of our conscience, since the latter has freely and publicly confessed, even in the epistle ultimately sent to Germany, that it has long since abandoned no part of the Evangelical Lutheran doctrine, so "we also withdraw from the association of the Synod of the West."

We do this, however, in love and peace, with the prayer that the Lord may guide us the longer the more by his Spirit into all truth.

J. G. Kunz, W. Wier,

j. F. Isensee, J. J. Meissner.

Immediately after the withdrawal from the Synod of the West, the brethren gathered in the schoolhouse of the Lutheran and Reformed congregation there, and after they had unanimously brought their prayers before the Lord, the Savior of the heart, the new Synod was organized. The following were elected as officials P. J. F. Isensee, President; P. I. G. Kunz, Secretary; D. W. Wier, treasurer. With regard to the name of the new synod, it was decided that this synod would be distinguished by the name: "German Lutheran Synod of

Indianapolis."

A constitution was drawn up, according to which we profess all the symbolic creeds of the Lutheran Church, and to which all adhering members commit themselves.

A resolution was passed according to which this Synod will pursue the missionary work with all seriousness, and will also send Br. Meißner as its missionary to the various western states in order to proclaim the good news of Christ Jesus, the Saviour of sinners, to our shepherdless brethren in faith who are scattered to and fro, and that the said J. J. Meißner will be highly recommended to the dear brethren in office, as well as to all members of the Church in general.

N. B. So just now we read that the well-known Freygang, former catholic priest, late-

The following is a statement made by a Methodist, then a member of the old Synod of the West, and at present a Lutheran preacher at Beaver, Pa., in the Pittsburgh Courier, that he had himself struck off the list of the old Synod of the West, because some preachers of that Synod had made an attempt to seduce his wife, and had presumed upon him to be baptized again; also that he had previously applied for an investigation of the matter, but that this had been refused him. - As long as all former members of the said synod do not thoroughly and publicly justify themselves in regard to these accusations, or, if this accusation is founded, do not name the culprits, a grave suspicion rests on every preacher who was connected with that synod.

Methodism.

Although the Methodists, who, as most of our readers know, recently began a most annoying dispute about Holy Absolution itself, have repeatedly declared 'that they will not enter into a "religious dispute" with us, Mr. Mulfinger, a young Methodist brother, has not done so. Although the Methodists, who, as most of our readers know, had recently begun a most vexatious controversy over Holy Absolution, have repeatedly declared that they would not enter into a "religious controversy" with us, Mr. Mulfinger, a young Methodist brother, could not bring himself to continue the controversy, which had already been declared sinful by his brothers, and in so doing not empty himself of his wisdom, which had probably already caused him much physical discomfort, in the "Apologist" *) One can see from this how wise the warning of the Holy Apostle is not to elect a newcomer to the episcopate. We see from this how wise the warning of the holy apostle is, not to choose a newcomer to be a bishop: lest he puff himself up. 1 Tim. 3, 6. We would now, of course, fear that it will at last become more and more of a fixed idea in the young man, when he again sees his name printed in the Lutheran (whether in his honor or dishonor), to be really capable of and called to the conduct of theological pen wars, but we do not want to give up the hope altogether that some reminders, which we want to make, may somewhat restrain his literary tickle.

The first thing we have to remember is this: Mr. Nast had, in order to embellish his blasphemies against the holy. Absolution with the example of a zealous Lutheran preacher, Mr. Nast had falsely claimed that the preacher Schade in his writing: "Practice of the Confessional" 2c. had rejected the doctrine of Holy Absolution. Absolution. We hereupon declared in No. 22. of the Lutheran, that that writing was not at hand to us, that we

*)When we read Mr. M-s blasphemies Against the Holy Absolution, we were struck by the Franciscan A. F. Absolution, we remembered the Franciscan A. F. Alveld. Alveld, who wrote against Luther and used, among other things, the following words: "I will attack you not with the highly learned words of human wisdom, but with the spirit and with the truth. Of this Alveld and people like him Luther wrote: "I notice that such poor people do not seek more than to get a name, they cling to me like dung to the wheel; they want to have a cry before with harm, (that one only speaks of them everywhere), than to stay at home.

Therefore, we could not give any literal quotations from it, but we cited a clear testimony by Spener that Schade only speaks against the false practice of absolution in that book, but acknowledges the divinity of it in itself, and proved this also by a quotation from another of Schade's writings, which we had at hand. Hereupon Mr. Mulfinger writes: "Now Mr. Walther, in No. 22 of the Lutheran, admits his ignorance of Schade's writings, but nevertheless he accuses Mr. Nast of lying. Is this an honest Christian, who is capable of attacking his neighbor's honor before God and the public without any reason (!?)?"-Either Mr. M. has thus wanted to wash Mr. Nast of his lie again by a lie, on the assumption that his Methodists do not read the "Lutheran" and the Lutherans do not read the "Apologist" after all (which seems to be the consolation of many of the Apologist's co-workers); or Mr. M. does not know even that there is a difference between the two. himself does not know that there is a difference between "knowing" and "having at hand," and therefore thinks that it is the same with us as it is evidently with himself, namely, that we must "confess our ignorance of a Scripture" if we do not have it at hand. Let Mr. M. therefore remember for the future that whoever wants to write publicly and even delve into church history must already have some things in his head that are not exactly in the books that he can first look up and write something out of. The mere suade of a Methodist market shouter is by no means sufficient to make a writer; this only tears open the mouths and noses of poor, formerly religiously neglected people in amazement at the cruel eloquence of the new prophet.

We go further. In the following, Mr. M. proposes a completely new path, not even imagined by the greatest theologians, but finally found by him in the midday light of the Reformation *), to discover the right understanding of the scriptural words, in which the Christian church since the time of the apostles thought to have found the power to forgive sins on earth. Mr. M. claims that Matth. 16, 19. 18, 18. and Joh. 20, 21-23. actually only deal with the "church order", but since he soon thought of the fact that these passages also speak of a forgiveness in heaven, and therefore this explanation must seem too lame to some, and since it is not true that the church has the power to forgive sins on earth, it is not true that the church has the power to forgive sins on earth.

*) Jokingly, the highly enlightened Mr. M. seeks to excuse poor blind Luther, who still consoled himself with absolution in his simplicity, by saying: "No one expects from the giving up sun the warmth that it spreads at noon; just as little can one expect that in the morning of the Reformation everything should be bright, as in our days. - O thou poor blind Luther, that thou hadst been so fortunate as to have seen the light of day only in the enlightened nineteenth century! How the scales would fall from your eyes at the bright glow of the great church lights that now shine in the German Methodist church sky!

also (as Mr. M. can learn at least later) is actually the doctrine of the papists that Christ has given with the keys the power to fabricate church ordinances and church laws; so finally Mr. M. draws attention to the fact that there are sins that are committed directly and those that are committed only indirectly against God. With this learned distinction, Mr. M. hopes to have given the long-sought explanation of Christ's words to all those whose enlightened mind, like his own, should find offense in the literal understanding of them. He thinks, indeed, that Christ speaks only of the latter sins, but not of the former, when he says, "What ye shall loose on earth, that shall be loosed also in heaven; to whom ye shall loose sins," etc. Why Christ here certainly speaks only of such sins as are committed against God only indirectly, Mr. M. refrains from proving this, but who would be so immodest as not to believe him, this son of the noonday light of the Reformation, in his word? Of course, he did not think of the fact that in his haste he proved the opposite of what he wanted to prove. He wanted to prove that men had no power to forgive sins in such a way that they were forgiven in heaven at the same time, and what did the poor rascal do? In too great an eagerness to make the world happy with his new light, he strikes himself in the face, and proves that men could, however, forgive sins, that is, sins committed indirectly against God. In order to illustrate the good man's way of concluding, let us put it in a form appropriate to the school. He concludes thus:

What the Scriptures say must be believed.

Now the Scriptures say. Scripture says that only the sins of men can be forgiven that are committed against God.

So you have to believe that no sins can be forgiven by men at all.

One can see from this that Mr. M. has excellent potential to become a good reasoner; we therefore advise him, so that this gift is awakened in him, to study only a little logic. Of course, since he, like all Methodists, has a secret horror of all sciences, it will be difficult for him to go into it; however, since he seems to have had a great love for writing since childhood, we hope that he will conquer his reluctance for this reason alone, so that he can continue to pursue the literary career that he has already so gloriously entered.

But we hurry to the conclusion. We only have so much to add that in the following, unfortunately, Mr. M. is no better at concluding than he was in the preceding, which every sensible person will certainly be happy to forgive him for, since he is only to study this art in the future. Who would be so unreasonable as to demand that Mr. M. should be the first master to fall from heaven?

Be a writer! We only mention a few more things. When Luther writes that only the church can forgive sin, because only the church has the Holy Spirit, Mr. M. makes the unfortunate conclusion that, according to Luther, no one can be forgiven by the Holy Spirit. When Luther writes that only the church can forgive sin because only the church has the Holy Spirit, Mr. M. draws the unfortunate conclusion that, according to Luther, no one can obtain forgiveness of sin through a servant of the church who has not been born again of the Holy Spirit. Luther draws from this the unfortunate conclusion that, according to Luther, no one can obtain forgiveness of sin through a minister of the church who has not been born again of the Holy Spirit. Further, if we reject the rapturous, wild, often convulsive Methodist treatment of the soul, Mr. M. draws from it the conclusion that we reject the law and true repentance, (although he himself afterwards honestly admits that we also demand the same). When we say that all men, therefore also the impenitent, are guilty of accepting the gospel of Christ, and therefore also absolution, in faith, 'although the latter, by reason of their condition, cannot do so, Mr. M. concludes from this that we teach that an impenitent man should remain impenitent, only inventing a brain-belief and making a human consolation. When our writer reads in the Acts of the Apostles, that in the apostolic church the miraculous gifts of the Holy Ghost were asked for. When our writer reads in the Acts of the Apostles that in the apostolic church they prayed for the miraculous gifts of the Holy Spirit over the believing Samaritans, whereupon miraculous effects took place, Mr. M. makes the blasphemous conclusion that the abominable unthinking nature that followed the prayer nonsense of the Methodists at their *camp-meeting fairs* were also such visible effects of the Holy Spirit. Spirit. If we have further written that confession is already to be found in the Bible, he concludes from this that we assert against the Augsburg Confession that confession is commanded by Scripture. Finally, if according to Eberhardt's synonymy of the German language, which Mr. M. seems to have "at hand," sinning means so much as: "to do wrong knowingly and intentionally," he concludes from this that the holy apostles did not sin any more, even according to the sense and manner of speaking of the holy Scriptures. Scripture, they sinned no more. *)

Summa Summarum: Mr. Mulfinger should first go to school for a few more years and learn logic above all, if, as Luther says, his wisdom wants to tear his belly apart. But as long as he cannot or will not understand himself to do this, his naïveté and boldness, with which he denies things whose meaning and connection far exceeds his grasp, will never enable him to continue well in the role he has assumed as a divine scholar. He will indeed have the satisfaction of being marveled at by his dozens of brothers as a prodigy, but after all that, his writing will be nothing but pen, ink, and paper,

*The poor wretch, of course, does not see that an Eberhardt, in consistent unbelief, calls only that sin (something to be atoned for) which is done by a man knowingly and intentionally against a moral law; that even the corruption of inheritance is sin, and that the law reveals many things as sin, even what one commits without knowledge and intention (Rom. 7, 7.), this Eberhardt was not allowed to admit in his manual dictionary! And the Methodist patiently writes this out and bases his faith on it. O *sancta simplicitas!*

time and good name, even forfeiting God's grace for the sake of his arrogance. - Therefore, no one should be surprised if in the future we answer many a Methodist and Weyl salbader with silence. *Sapienti sat!*

The hardening of the heretics and their sects.

David wrote: "He would have the curse, and it shall come upon him: he would not have the blessing, and it shall abide from him. And put on the curse like his shirt; and it is entered into his inward parts like water, and like oil into his bones." Ps. 109, 17. 18. Here also we may well all fear, especially all heretics and false teachers. If a man fall short in one part of Christ's mind, all is lost, and the whole Christ is lost; as he himself saith, Matt. 5:18, 19: "Whosoever shall destroy one of the least of these commandments, and shall teach men so, the same shall be called least in the kingdom of heaven. For not the least letter nor title shall pass away 2c." After that they fall upon it, and such sense as water entereth into the inward parts, and as oil through the bones and marrow, and out of it becometh the daily garment. Then it comes to pass that one part curses the other, and each part's doctrine is to the other part a poison and a curse, and its own doctrine a blessing and a salvation; as we see now also from our sects and papists. Here then it is lost. The multitude is not converted; a few and a few, whom God has chosen, are restored; the rest remain in their cursing and poison, like the Jews, and think it a good thing. This then is it, that he saith, how all the enemies of Christ love the curse, and hate the blessing, whereunto they abide. Wherefore also saith St. Paul, Titus 3:10, 11, that a red (heretical) man should be avoided, after two admonitions, because he is perverse. "I have never read that the teachers of heresy are converted; they remain obdurate in their conceit, the oil has passed through their marrow and bone, and their water has become flesh and blood, their very nature, they neither tell nor resist them. This is sin in the Holy Spirit, which has no forgiveness. Spirit, which hath no remission. For it has neither repentance nor contrition, but defence and excuse, as if it were a holy, precious thing, and the old gospel, which teaches against it, a devilish thing. Luther's Works. Hall: V. 94-96.

==>> To be had in the expedition of the "Lutheran": The Constitution of the German, Lutheran Synod of Missouri, Ohio and other States, together with an Introduction and Explanatory Remarks. In pamphlet form, stapled with cover u 5 cts, 12 copies for 50 cts, 25 pc u Hl.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Year 3.

St. Louis, Mo., the 3rd of October, 1846.

No. 3.

Dr. Martin Luther's Proof, that the Lutheran church is the old church, but that the Roman Catholic church is a new church.

(Conclusion.)

Hereby we have proved that we are the true old church, with the whole holy Christian church, one body and one congregation of the saints. Prove now also, ye Papists, that ye are the right ancient Church, or ye are the same! But this you cannot do; but I will prove that you are the new, false church, which is ever apostate from the old right church, the devil's school and harlot.

First, you do not stay with the first old baptism. For you have again invented many other baptisms, and teach that the first baptism is afterwards lost through sin, that one must do enough by his own work, and especially that through monasticism he becomes as pure as if he had gone out of the baptism of Christ; hence you have made the world full of churches and monasteries. And this thing, the *satisfactio* (satisfaction), is the beginning and origin, door and entrance, to all abominations in the ministry, just as in the churches baptism is the beginning and entrance to all graces and forgiveness of sins. For where baptism is not, there sacrament, conclusions, and all help nothing. If it had not been for the redemption, indulgences, pilgrimages, fraternities, masses, purgatory, monasteries, foundations, and all the other abominations would not have been invented, and the papacy would not have become so thick and fat. Therefore they have called it a baptism in their churches, which has wrought many baptisms, sacraments, and forgiveness of sins, and even great holiness. This is it, their own righteousness, the holiness of works, of which we have written many things. Who commanded you? or where is it written? Where do you find in the old churches that you may invent such new baptism and brightness? Who here is heretic, apostate, and new church?

Secondly, ye have sent indulgences into all the world, as a baptism, yea, as a flood of sin, to wash away sins; that there be no place in the world where your indulgences are not sold or given, all the world full of seals and letters. Who hath commanded you, or where is it written? Where find ye it in the old

Churches, that ye may establish such new baptism and washing away of sins? Who is the heretical new church here? Are ye not the whore church of the devil?

Thirdly, ye have driven holy water and salt not only into all the churches, but also into every corner, as an ablution of sins, or baptism; ye have also taught great sorcery therein, (as *distinct*. 3.

Aquam sale, beweisenet.) Who told you to do this? Where is it written? Where do you find it in the old churches or institution of the apostles? Who is the new apostate church here?

Fourthly, ye have made pilgrimages to merit indulgence, or remission of sins: which, because it is without the office of the keys, by your own merit, it is also another baptism, or washing away of sins. Who commanded you? Where is it written? Where do you find it in the old churches, that you should establish such a new forgiveness or baptism? Who is the new apostate church here?

Fifth, ye have founded brotherhoods without number, so much so that ye have made all the world full of seals and letters, all for indulgence and remission of sins, and for merit, which alone is the ministry of holy baptism and sacrament. Baptism and the Sacrament. Who commanded you? Where is it written? Where do you find it in the old churches, that you may establish such new forgiveness? And who can tell how many new ways you have devised to forgive sin, for money or your own merit? Who is here the new church with new doctrines and sacraments, of which neither Christ, the apostles, the Scriptures, nor the old church knew anything?

Sixth, who will tell all the abominable innovations which you have invented in the Most Holy Sacrament of the Body and Blood of Christ? Sacrament of the Body and Blood of Christ! Who hath besought you? Where is it written? Where do you find it in the ancient Churches, first, that you may take and rob this Sacrament from the whole Church, and leave only the one form, and appropriate the whole to the priests alone? Secondly, that this one form should not teach and increase the faith, but be turned into a work of obedience of the churches? To

Thirdly, the whole sacrament (if it be other than a sacrament), not for the remembrance of Christ, to preach of him openly, and to thank him for his passion, but for a priestly sacrifice, and the own merit of a wicked wretch, to sell one to another, and to deliver into purgatory the souls, and for all temporal need, like a heathen idolatry, yea, like a shameful market of abominations, in the most abominable and blasphemous manner, to have Christ's memory (for which after all he instituted it) shrunk and blotted out? And if ye were otherwise as pure a church as the apostles themselves, and much more pure, yet this few abominable, horrible things, which ye have again devised out of the devil's counsel, make you new apostate, heretical churches, yea, arch-whores of the devil, and infernal schools. For this play is so desperate and wicked that no tongue can speak it out in this life, no heart can understand it, until the last day comes.

Read, gather, and gather together all the evil that the devil can invent against us with all of you, and lie about it a thousand times over; yet it will not be a small splinter against this beam, on which not one, but without a doubt all the devils and all the worst of men in 600 years have carpentered. This is one of the right pieces, which Christ calls an abomination in the holy place. Matth. 24, 15: Therefore not only we must flee from you, as from the greatest wrath of God, but heaven and earth, be terrified and shrink from such murder pits; for this piece not only leaves no church, but makes it the worst stinking chamber of the devil that is on earth. The Turk, the Tatar, and the Jew are nowhere so wicked a den of murderers as the papal church in this play, for they alone deny Christ and turn their backs on him: but these take him in this for themselves, spit upon him, mock him, blaspheme him, defile him, and martyr him, and play a much more horrible passion with him than was done to him bodily by Jews. Go ye therefore, boast ye of the holy church, from which we are fallen. Let the devil abide with you in such churches, and all they that would be of them. God preserve us for this, as he hath graciously blessed us...

And for this be praise and thanksgiving unto him for ever and ever.

Seventh, who^has commanded you to make this innovation, that ye have forged new keys, yea, two false lock-picks, that ye may not forgive nor retain sin, as the old keys do, with us and in all the old churches, but do anew sin and murder, where otherwise there is none, in your new apostate, murderous churches, that ye might, with intolerable innumerable laws, see, and bind, and abominate, and kill the Christian consciences, in eating, drinking, raiment, places, days, and such like outward things, which Christ commanded to be free, Col. 2:16, and so kept the ancient church, without all sin and danger; to which ye depose kings and princes, as if ye were God himself? Who is here apostate! and new church? Let the devil abide with you in this blasphemous, murderous, sinful, corrupt piece; he abides with you also; we are come again to the old churches, praise and thanks be to God!

Eighth, who commanded you above the old churches, and against the commandment of Christ, to preach otherwise than he commanded? Matth. 28, 20: "Go and teach them what I have commanded you"? do not speak what seems right and good to you. Joh. 14, 26: "The Spirit will teach you and remind you of all that I have said to you?" But ye! have thrown all the churches and schools so full of your filth, that is, doctrines of men and lies, and have spitted your cocks so full, that (as Iesaias saith o. 28, 8.) there is no room left; and still want to be praised the church. And this piece is, besides the corner mass, also one of the worst abominations, whose damage and plague is not to be reasoned with nor counted, so that you build a new church for the devil and serve him with it, that it has become vain soul-murder, and the right child-eater Moloch, who does not let the souls of the children be saved (like that Moloch), whether they were burned bodily; but again, leaves the body alive for a little while and burns the soul eternally. I cannot think much of the misery of the innumerable, false, idolatrous, murderous doctrines in the papacy, that is, in your new beautiful churches.

Ninthly, who commanded you to make this wicked innovation in the church, which is a spiritual kingdom, that ye should set up a bodily head, and call it the most holy, when there can be no other head but a spiritual, which is Christ? This is the third worst abomination in your most holy, yea, most infernal new churches; for the old church knoweth nothing of this, and abideth with her head, even as we do. But that it is the devil's own business, and should come for sins, she knows, and hath plainly declared it 2 Thess. 2:3, 4: "The man of sins, and the child of perdition, shall sit down in the temple of God, and present himself as if he were God." For he

lets himself also be called earthly God by you. Daniel also said, c. 11:37, that he would despise the old church and "the God of his fathers," and set up another new god and new churches (which would help him to strengthen his new god). Who then has a new apostate church? Is it the old ones and us, who stayed with the old right head and flee and avoid the new devil's head? Or are they those who worship the new devil's head, kiss his feet, let themselves be blessed by his two fingers, exalt his teaching above the word of God, and honor the old right head with a genuflection, never remembering him, nor respecting his blessing, which he purchased for us with his whole body and blood? But this abomination is too dreadfully abominable, that little speaking of it is of no avail, and yet to speak of it aright is not enough for the tongues of angels. What God's own mouth calls an abomination must be a greater abomination than all tongues can speak.

Tenthly, who commanded you to set up this new idolatry, that ye should establish saints' services, canonize saints, set fast days and feast days to honour them, as if they were God himself, to rely and trust in their merit, more than in Christ himself, and in all his blood and merit, whom ye have made a judge unto us, whom we ought to propitiate and obtain grace by his mother's and all the saints' merit and intercession, together with our saints' services? That your church hath been nothing else in these things, but the churches of the heathen, which worship Jovem, Junonem, Venerem, Dianam, and other dead men; and as the Romans have built a pantheon (temple of all gods) in their city Rome, so have ye built a pantheon in the churches, that is, churches of all devils. This ye shall not find in the scriptures of the apostles, nor in the young churches afterward, which in time past would not suffer the images of the saints to be worshipped, and much blood was shed thereon; but hold their peace, that they should worship the saints, or call upon them, which is God's alone.

Eleventhly, who commanded you to make this innovation, that ye should condemn the married state, blaspheme it, and condemn it unclean and unfit for divine service; did ye get it from the apostles, or from the first ancient churches? Yea, indeed, for St. Paul saith, 1 Tim. 4:1. ffl, that ye shall come henceforth, who shall depart and go astray from the faith and old churches, as a veritable harlot of the devil, who shall receive such doctrine of the devil, and preach it against the married state, and yet live in false hypocrisy, that is, in all manner of fornication. We see this innovation with its noble fruits, that the earth will no longer bear you, and God has begun to reach in with his judgment and consecrate such a new holy church to the hellish fire, and will not be turned away; we know this to the praise of God!

Twelfthly, who commanded you to make this innovation, that ye should rule and war with the sword of the world, and that ye should most need to shed innocent blood? Have ye seen, ye sharp-sighted bats, that the apostles, or the ancient church, have conquered the world with the sword, or multiplied the church with war? Where do you come from, you who claim to be heirs of the old church, and who reproach us with the new apostate church, we who keep company with the old church and come from the same, but you who come from the lost devil-whores, your new murderous lying churches?

There are many more of these new things, such as purgatory, salvation, consecration, and the whole of the filthy and filthy valley, and innumerable other books full of vain new things, which the old church knew nothing of, nor the apostles. For who can tell all the multitude of this sand or dirt, yea, poison and devil's lies? Let it be proved enough this time, how shamefully the Papists lie by their Heinzen, when they reproach us with the new apostate heretical church; but such her lost (poisoned) sword goeth through her own heart, and is found to have left the old church and her old bridegroom, as an archdevil whore, to have become apostate, and is not only heretical (for the word is too low and too honest for such a whore of shame), but is the last and most shameful bride of the devil, who is unchristian and contrary to God, even who rises up against God (as her bridegroom in heaven (Satan) also wants to do). But we, because we shun and flee all such wickedness and novelty, and return to the old church, the virgin and pure bride of Christ, are certainly the true old church, without all whoredom and novelty, which have come down to us, and from which we are born again, as the Galatians of St. Paul. Gal. 4, 19: For we are also of the infernal harlots, the pope's new churches, stuck in the butt with all earnestness, which we are sorry for, so much time and trouble shamefully spent in the hole. But praise and thanks be to God, who has delivered us from the red blasphemous whore!

If, however, such novelty in the papacy were bad (mere) novelty, or could be, they would still be to some extent to suffer for peace's sake, as one wears or suffers his new robe: But now this devilish poison and infernal murder cleaveth to it, that it must be called the commandment of the churches, and holy worship, good living, spiritual being, wherein one deserveth grace and life, (if he keep it,) above wrath and death, (if he keep it not,) that is, making truth out of lies, God out of devils, heaven out of hell, and again. Wherefore the church of the pope is full of lies, devils, idolatry, hell, murder, and all mischief, that it teemeth: and here is time to hear the voice of the angel, Rev. 18:4.

005 "Come out of Babylon, my people, that ye be not partakers of her sins, that ye receive not any of her plagues: for her sins reach unto heaven, and God remembereth her iniquities."

Example of the earnestness and goodness of God against a disobedient son.

For the warning and awakening of negligent EliElters (1 Sam. 2, 12. ff. 3,12-14., 4, II-18.) and disobedient Absalom's children, and at the same time as an example of right pastoral treatment, communicated by an old Lutheran preacher.

In the year 1731 it happened that a member of my community died, a wealthy farmer, who had been a diligent churchgoer and also otherwise a man of good reputation. He left behind a wife with several children, among whom the eldest son, a boy of 15, was of a very troublesome disposition. As long as his father lived, he kept him quite in check; but after his death, his mother was too little to keep him in the discipline he so needed. Unfortunately, she lacked both the will and the strength to do so.

Under these circumstances it soon came about that the son wanted to lead the house. The mother thought it necessary to take the second husband, but she did not feel obliged to ask her son for permission first, since he thought that he would have to say something about it. He went so far in his troublemaking that the mother at last became angry and wanted to beat the boy. But he took the stick from her hand and struck her with it. But what happened? His arm, with which he had beaten his mother, suddenly became full of holes, and at the same time his whole body became weak and sick.

The mother hid what had happened from me and her neighbors as long as she could, because she hoped her son would come back, and she did not want to insult him. But she did it mainly out of fear that I would find out about it and then not treat the boy Absalom too cleanly.

In the meantime, she secretly needed a skilled surgeon, who used all his diligence to heal the holes in her arm. But in vain! Since these wounds were inflamed by the fire of the Almighty, all art and care became a disgrace to them, and in a short time the cold fire struck to them.

Even this could not overcome the mother's sinful tenderness; nevertheless, she did not send for me, but her bridegroom came to me secretly and discovered the whole business. I went into the house in dismay, but the mother was almost more dismayed by my arrival, for she would probably have preferred to let her son die in a false peace.

Before I went into the patient's room, I first held an exam with the mother in Ge-

the presence of her bridegroom. I said that I had heard that her son was ill, and asked what was wrong with him, and where had the illness come from? She would not speak; but her bridegroom began to speak more plainly, and added that the sick man was still so stiff-necked that he would not give his mother a good word, but was quite hostile to her.

Under such circumstances, it was necessary that I first begin my penal office with the mother, whereby I had to impress upon her that she should not disturb me in my office with her son, nor prevent the necessary effects of the law in him by untimely consolation. But because I could not trust her softness, I appointed her bridegroom, who was a Christian, careful man and very concerned about the sick man's happiness, as a guardian, with the instruction that if the mother wanted to make the sick son safe again, she should inform me of this as soon as possible.

After I had thus secured my back, I went to the sick man. He was lying in bed; I asked him what was wrong with him? He answered that his arm was hurting him so much that he could not be up. Before I could speak further, his mother had to unwind the cloths from his arm, so that I could only see him. He was so full of holes from his shoulder to his hand and so black that I was horrified. I asked the sick man, "Where did all these holes come from? Whereupon he said: He did not know. I asked him further, "Did he not hit his mother with this arm? He answered: Yes. And when I asked him why he had hit her, he answered me with a defiant face and with a sullen and rough voice, from which his ingrained enmity against his mother was clearly evident: "Hey, why won't she follow you either?" I asked, whether he owed his mother, or his mother owed him to follow? He said, My mother should follow me. I said, Did he do right or wrong in hitting his mother? He said she ought to have followed him. I asked him at last, Was he sorry that he had struck her? To which he gave no answer.

I thought this examination was necessary in order to find out how deeply ingrained the malice was in him. I did not show any vehemence at all, so that he would not be deterred from going out freely. I achieved my purpose, but in such a way that it grieved me deeply. Now I needed good advice on how I should try to save this poor soul, if possible. What gave me the greatest concern was the cold fire, which seemed to have taken over to such an extent that I had to fear that the sick man would die the same day. I sighed to God in my heart for wisdom for me, and for the grace of conversion for the patient. Thereupon I began to give him a German and lively description of his gro-

I tried to make him believe in his sin, and to make such emphatic representations to him that I thought a stone might be moved by it; but he remained unmoved, and looked at me and at his mother with a hostile expression. Nevertheless, the mother was afraid that I might frighten the ill-advised villain; so she spoke to me several times and said that her son had not been so bad after all. But I punished her very seriously, showed her the greatness of the sin her son had committed by the sudden and obvious judgment of God that had befallen him and that would soon take him from the world, and imposed on her a complete silence.

But because I perceived that it would be very difficult to bring the sick man to a living knowledge and repentance of his sins, I chose a quick remedy, which I had found good several times in such desperate diseases of the soul. I told him: 1. that he would certainly die of this disease, and that he should not worry about its coming; 2. that death would come soon, soon, and so quickly that he would have no time left for conversion; and 3. that he would then go to hell as surely as if he were already in it. It might happen that he would go to hell this very day 2c. Thereby I presented to him the torment of hell from the sayings of the Holy Scriptures as vividly as if it had already happened. I always added that he would soon have to go there if he did not convert.

When I had been talking like this for a while, he began to sweat, looked at me seriously, and said, "Father, I am afraid!" Thou wicked knave, I answered, this fear is nothing compared to the fear that waits for thee in hell. Think how frightened you will be when you go to hell in a few hours! - Meanwhile, I was secretly pleased that the rock's heart was beginning to break, so I continued in this way for a little while until I realized that he was really imbued with fear.

Now I thought about what to do next. I did not want to comfort him so suddenly, but I also did not want to continue with the legal ideas, but to leave him a little to his thoughts, or rather to the works of grace of the Holy Spirit. And because I was afraid that if he saw me before his eyes, he would be afraid for my sake to do what the state of his heart required, I decided to go out. The mother, however, had to go out with me, so that she would not do any harm, and her bridegroom likewise, so that he would not, through inexperience, punish or comfort wrongly. I admonished him to think about his sins and to come back in half an hour. When we had all gone out, I locked the door and took the key to myself, so that no one would come to him. In the meantime I spoke again to the mother's conscience, and had someone come in front of the door.

parlor door, and went into the garden to pray for the patient.

After half an hour I went to him again, and as soon as I opened the door he cried out to me as strongly as he could: "I am damned! I am damned!" One could clearly read fear and terror in his countenance and gestures.

Since he had come to this state solely through fear of the punishment of hell, it was necessary to repeat what I had first reproached him with, but which had been of no avail in his first hardened state. I therefore explained to him once more the abominable nature both of his transgression of the fourth commandment, and in general of his whole sinful ruin, that he might be frightened not only at the punishment, but also at the sin itself. Now there was no longer any trace of the former recalcitrance. He gave me without apology right in everything, and always condemned himself. I therefore proclaimed to him the great reconciliation and universal grace in Christ JEsu and urged him to believe this word; which he now listened to eagerly. He had a strong desire for the forgiveness of sins, but it cost him a great struggle to believe it. He wistfully and with many tears asked his mother for forgiveness, and also her bridegroom, whom he now loved very much; he also asked me for forgiveness, and when I promised him a humble prayer of repentance, he prayed very earnestly, so that one could sense from all the circumstances a great change in his heart.

Now the mother also thanked me for having done my duty to her son. However, I had to forbid her to speak much to him about the state of his soul. On the other hand, I asked her bridegroom to stay with him for the night, and instructed him what he should say and pray with him, and so I left him this time.

When I returned the next morning, I heard that he had spent most of the night in prayer, and that he had manifoldly shown true repentance of his sins, and that he had become joyful in his faith in Christ, and had not wanted to let his mother's bridegroom (whom he had formerly disliked) leave his bed. I met him quite calmly, and it took a little investigation to notice the signs that his faith was alive. If I now recalled something of his former sins to increase his poverty of spirit, his heart melted like wax before the fire. But when I spoke of the redemption of Jesus Christ, of his infinite grace and kindness, and how he had forgiven his grievous sins, and how he would soon receive him into heaven, he became exceedingly joyful, and declared that he was firmly assured of the forgiveness of his sins, and that he felt the seal of it living in his heart. His previously defiant face

was transformed into a devout friendliness, and one could read the blissful state in which he now found himself, so to speak, in his features. I gave him the Holy Communion. He testified that the enjoyment of the body and blood of his Saviour had greatly refreshed him, and that he was now confidently waiting for his death. There were still some storms of temptation, but the power of the gospel, which was held out to him, overcame the rising doubts again and again, so that after some hours he died gently and blessedly in his Saviour.

"Blessed be the glory of the LORD in their place."
Ezech. 3, 12.

Less abandonment of congregations on the part of preachers.

In our time, and especially in this new fatherland of ours, where not only the Methodists, for reasons that are easy to explain, generally leave their preachers with a congregation for only one year, but also where many preachers who call themselves Lutheran want to stay with almost no congregation and, if any disproportions arise in the congregation, run away as real hirelings and look for another quieter place, it will certainly be good to remember how our godly fathers thought about this. They did indeed seriously object if a congregation wanted to keep and dismiss its preacher only for a year or otherwise, but just as seriously object if a preacher wanted to accept and leave congregations as he pleased. Among the many witnesses we could cite of this, we will first let the old faithful Matthesius speak. This theologian was born in 1504 in Rochlitz in Saxony, became a schoolmaster in Joachimsthal in Bohemia on the Saxon border and was then appointed deacon and finally city pastor there. He turned down several vocations that he received from other places. This Matthesius writes in his "History of Jesus Christ," Part II, Fol. 39, as follows:

"From the fact that the Lord Christ has commanded his precious mother at the shrine of St. Iohanni, all Christian pastors and ministers should learn that Christ himself commands his congregation and flock through the Holy Spirit and proper election and calling. From this all Christian pastors and pastoral ministers should learn that Christ Himself, through the Holy Spirit and proper election and calling, commands His congregation and flock, and they should faithfully mean it all their lives, as a child does its mother, or as a father does his natural children, or as a pious man does his honest, married wife, and when they have faithfully and wisely served their churches all their lives, they should remember that they are also raising up and training people to whom they can again command Christ's sheep and lambs at the point of death.

This is a very necessary lesson for all pastors and bishops. For though there be ten thousand disciplinarians in Christ, as

St. Paul speaks of his time preachers 1 Cor. 4, 15, yet there are few fathers who take care of their church faithfully, warmly and with earnestness, or think to persevere and endure with them. There are many hirelings, sharers, and hucksters in the world, but few faithful shepherds and sincere merchants. For many seek what is their own, but few seek what is Christ's. Some do as the sun-seller does; where the sun shines, and where he thinks to loosen yellow, there he unties his knapsack; if a cloudy little cloud comes in, and the merchandise wants to be more valid at another church consecration, then he ties it again, and departs, God granting, it remains mother and bride, at which the Son of God has turned so much where she will.

Therefore all Christian pastors should learn here: If God gives a church to a man, he should keep it for the rest of his life, as his wife, as long as she hears God's word and wants to keep his marriage vows to Christ. For if a woman beareth out of the crockery, and receiveth false doctrine, and runneth herself from her pastor, and persecuteth and chaseth him, Christ himself calleth his servant to go out, and shaketh the dust from off his feet. *)

After that they should also learn, if God sends them faithful teachers, who faithfully and fatherly proclaim God's grace to them, then they should also show them motherly faithfulness in turn, and follow them obediently, holding them in double honor (1 Tim. 5,17.), so that they can wait out their ministry not with sighing, but with joy. Ebr. 13, 17. A pastor who constantly changes and changes with the parishes like a horse-deceiver does not know his punishment. So it is not good for the churches either, if they change their teachers (like dismissing a woman), or if they do it so unequally for them, that they have to continue their footing.

Traun is punishing himself. For he that cannot endure a faithful teacher, must afterward have a wolf and a hireling,

*There can of course be other reasons why a preacher is bound in his conscience to accept a new profession and leave his first congregation. J. Gerhard writes about this: "In regard to the replacement of the church servants, some are mistaken, partly that they concede too little, partly that they concede too much. Too little, in that some think that it is absolutely unlawful for a church servant to be transferred from one place to another; too much, in that they change their offices without deliberation, carelessly, without urgent need, and without apparent benefit to the church, indeed, in the manner of horse traders and money changers, they hold their congregations like horses and coins. But just as it is rightly opposed to the excessive scrupulosity of the former that the Lord of the harvest has the power to appoint his servants as well as to transfer them from one congregation to another, and that a congregation of the Lord as mistress of the house has the same power, so it is to be opposed to the carelessness of the latter that such changes, if they are not made for important reasons, can easily arouse annoyance in the church. Everything must be done in a proper order, not according to one's own vanity, not according to the private interest of the individual, not out of ambition, out of lust for power, out of prejudice, not out of desire for a more agreeable position, for greater income, etc., but everything must be estimated according to the benefit, the need, and the edification of the congregation." (Doc. theol. Ls winst. § 171.)

Who eateth sheep and lambs, or strippeth them of their wool, and leadeth them into the fire of hell.

Conrad Porta †) says in his wonderful "*Pastorale Lutheri*" about this: "Those who, in order to gain greater honor and to receive a salary, are easily stirred up, and who, without timidity and fair thought, throw their commanded sheep and parishioners into the grass, and often go away unawares and unexpectedly, must be highly aproned, where they want to escape from the company, which St. Paul describes in Phil. 3, 19. St. Paul describes Phil. 3:19 with the same words, "that their belly is their god, that their honor is profaned, that they are enemies of the cross of Christ," 1 Tim. 6:5; and it will not lack much that they are brethren of those who make a trade and a craft out of godliness and the ministry of preaching. Luther says, in the margin, that a man may seek honor and good, and not serve God alone. But this is not to be understood or taken to mean that it is absolutely wrong to leave one's first ministry or profession and go to another place; rather, it is only spoken of those who carelessly, dissolutely, and imprudently, out of ambition, greed, or out of sheer foolishness, even laziness, that the one does not want to be in the village, the other in the city, or even to please Doctor Simon (Acts 8:18-20), give one ministry or service over another.

If, however, by the special providence of God, without his seeking and desiring, even above and against all his thoughts and suspicions, a man is called to a place by another church (and Christian authority) in a proper manner, and he objects to his causes as best he knows, and these are refuted and rejected to him, and a pastor is requested and released from his former parishioners with a good conscience and will, then he who is so called shall and may regard this as a right divine appointment and follow it in God's name, whither he is called. If a pastor is requested and released with a good conscience and will, then he who is called in this way should and can consider and believe it to be a right divine appointment, and follow in God's name wherever the Lord of the harvest sends him, Matt. 9, besides earnestly and diligently calling on the archpastor, do all possible diligence, and command him to bless and prosper, and pay no attention to anything that useless talkers and slanderers spread or say about him. 1 Cor.3,18.

Mr Redacteur

The essay in No. 25 of your valuable journal, entitled "The Synod of Michigan and its Heathen Mission," needs to be supplemented, and since you are undoubtedly concerned to present the full truth to your readers, you will grant these lines a place in your journal. Pastor Hattstädt did not, as stated in the aforementioned article, become a member of the Synod by appointment to the Lutheran congregation in Monroe,

but by his own and free choice. Mr. Hattstädt was ordained by the officials of the Michigan Synod, but neither they nor the congregation of Monroe made it his duty to join the former. How far Hattstädt was capable of judging the knowledge of the Lutheran nature of the Synod, we leave to the judgment of those who enjoy his closer acquaintance. As stated in the above-mentioned article, large sums of money were sent by Franconian Lutherans to support the mission among the Indians, "but, as was probably overlooked, not one cent of this money was used for the Siboying mission, where the missionary Dumser, who was described as non-Lutheran, was stationed; rather, every cent of the money received was paid back to Mr. Crämer and Mr. Hattstädt when they left. So much in regard to the large sums of money. That Mr. Dumser refused to be committed to the symbolic books, "for the sake of the consequences which were drawn from certain quarters," is indeed true; but it is just as factual that, as soon as these consequences were removed, he declared himself willing to be committed to the Lutheran Concordia Book, and this commitment was executed by the Synodal Praeses in the presence of the members who had resigned. Mr. Dumser is now serving two Lutheran congregations in Illinois, and the mission at Siboying is being conducted by the missionary Auch^who was "unreservedly" committed to the Lutheran Book of Concord at his ordination, from a "purely ecclesiastical standpoint." -

A member of the Lutheran Synod of Mich.

Subscription to
Dr. Martin Luther's Church Postil,
unchanged reprint after Walch's
1737 edition.

When announcing the house postilion, we promised, if the enterprise should find a favorable reception, to have Dr. Luther's church postilion printed as well.

Now the gracious God has accompanied our work with visible blessings, and throughout the United States, from the East to the farthest West, has made many hearts willing to support our enterprise. In addition to the friendly greetings in the church periodicals, the "Lutherische Kirchenzeitung" and the "Lutheran," we have received a great number of letters from all directions, expressing the liveliest joy in the cause, and urging us to proceed also to the printing of the Church Postil.

Encouraged by this, we take the present opportunity to announce to our German brethren in the faith that we are ready to begin printing the Church Mail immediately, as soon as 1000 real subscribers are available.

scribes are available. The work is to appear in two large octavo volumes, in the same format and with the same typeface and generally the same layout as the Hauspostille, both volumes (each of 600-700 pages) bound at \$6.00 or \$5.50 brochirt. In order to make it easier to purchase, we want to publish it in two half-yearly deliveries.

In reprinting it, we will adhere exactly to Walch's edition of the Church Postilion of 1737, which is the most complete of all editions; we also intend, if space somehow permits, to add two exceedingly valuable additions, namely the two incomparable sermons of Dr. Luther on the Epistle on 1 p. Tr, 1 John 4:16-21, on Love, and the Epistle on the 21st of Tr., Ephesians 6:10-17, on the Armor of Christians, neither of which are found in the usual Postilion, and which are to be printed unchanged from the Altenburg edition of Luther's writings. Thus our edition would not only be equal to the most complete, but even richer than the most complete.

The conscientiousness and unselfishness with which we have carried out the publication of the Hauspostille, as it now lies before everyone's eyes, will, we hope, also secure for us the full confidence of the honored participants in this enterprise.

We kindly request preachers and other friends of the company to collect subscribers. Collectors will receive one free copy for every 10 copies they pay for. The shipping of the copies will be at the expense of the collectors, who can charge the subscribers the amount of the transportation, which will be very low for each of them.

We will not be held responsible if, as in the past, we make it a condition for subscribers and collectors, when the work is near completion, to send us payment for it in cash; on the other hand, we will, if requested, provide a sure guarantee for punctual delivery up to the amount of the cost of 1000 copies. We will report from time to time on the progress of the enterprise in the "Lutheraner". *)

It will hardly be necessary to add another word to the recommendation of the church postilion. It contains not only the most witty sermons of Dr. Luther on all Sunday, feast and apostle day gospels, on each gospel at least one, often two, sometimes three sermons, but also the interpretation of all epistles of the church year, an advantage that makes the church postilla indispensable also for those who have the home postilla.

*) In a letter dated August 22, Mr. Ludwig causes us to announce that the subscriber lists are to be sent in only if there are ten or more real signers on them with the name and address of the responsible agent. Lists with less than ten are to be given to responsible preachers who know them, and who are willing to attend to this matter, or to the next agent indicated. D. Luth.

†) This man was born 1541 at Osterwick, became professor at Rostock and died 1581 as pastor in Eisleben.

makes it possible. We could list a long series of praises of the most proven orthodox theologians of our church, with which they have given testimony to the Church Postil; for the sake of brevity, we will only recall that Luther himself, in the writing published under the title: "that the words of Christ: this is my body, still stand firm" against the swarming spirits, calls it his "very best book that he had ever written. Hence the Church Postil has always been held in high esteem in the Lutheran Church, has been published almost innumerable times before and after Luther's death, has even been translated into the Low German and Latin languages, and in the Electorate of Saxony the pastors were formerly instructed by their highest church authorities "to be careful that they have Dr. Luther's writings, but especially his Church and House Postil." We should think that this would be challenge enough for the Lutherans of our time, preachers as well as lay Christians, to seize with both hands this opportunity that is offered to them for the acquisition of such a treasure.

We still ask all those who are knowledgeable, especially the preachers, to open up their views to us, whether it would not also be time to procure a new edition of Dr. Luther's larger interpretation of the Epistle to the Galatians, to which we would gladly offer our hand.

The Lord our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he require!

Heinrich Ludwig, No. 70 and 72 Vesey Street. New-York, Easter 1846.

The editor offers to accept subscriptions to the Church Postilla.

and when they saw these things, they fled, and stood afar off, and said unto Moses, Speak thou with us, and we will obey: and let not God speak mto us, lest we die."

Exodus 20:18-19.

In this text we see a fine example, which God sets before us as a mirror, how man is so unskilled to appear or act before God, when he alone has the commandments, reason, human wisdom, prudence, sense and wit, and free will The Jews were not so holy, strong and powerful that they could hear God speak, but when God begins to speak, fear hastens them, and they are all in despair and distress of death; they flee from God, in whom alone they should seek consolation, and run to a poor sinner, who, like them, is flesh and blood; they seek friendship, consolation, and love from a man, rather than from God.... . . There is painted for us nature, how it is condemned and flees from God. Where then is free will and the powers of man? Where then are the laws of man and the preachers of works? who say to man, "Do thy best (what thou art able;) we must do our part also; send thee to the grace of God, and thou shalt be a child of blessedness?" - Yes, it is all the same.

We are not clever and clumsy with our abilities, and when it comes to the meeting, it does not hold the sting. From this we conclude: Where the Holy Spirit does not model the gospel promise to the heart, man thinks God is a devil. Where the Holy Spirit does not model the gospel promise to the heart, man thinks God is a devil, an executioner, a cane-master, and a judge, and assures himself of more good things toward the worst of boys than toward God Moses writes here that even the most holy have done . . Therefore this is an excellent consolation, which brings down all holiness to the ground. This shows, then, that we boys are in the hardest place, where we are at our best and holiest . . . Let us take St. Bernard as an example, whom I like to dress before other monks. For if ever there was a pious monk, it was St. Bernard. When once he lay so hard sick, and was about to die, and kept virginity all his days, and tormented himself with fasting and watchfulness, that his breath stank, so that his brethren would not suffer him about them, and led a goodly life, and preached goodly sermons, and was full of good works, and when he saw the judgment of God, he said, "O Lord, I have laid up my life iniquitously, and have spent the time shamefully!

What hast thou done, dear Berhard? Thou hast been a monk, thou hast preached beautiful sermons, thou hast not been an adulterer, thou hast not taken from anyone what is his! Who now will take away Bernhardo's works? - The judgment of God. For when this is revealed to man, all man's righteousness has no place, cannot stand; as David, Psalm 143:2, desired that God would not enter into judgment with him; for before him no living man would stand, nor be found righteous.

If then St. Bernard has not stood before the judgment of God, how will other monks and priests stand? I hold St. Bernard higher than all the monks and priests on earth; I have neither heard nor read his like. Therefore, by this, God wants to indicate that all works are lost in his sight, namely, when they are done in the opinion that they will stand before God.

So also St. John the Baptist, with all his holiness, must be a disgrace to all saints of works; for he testifies that he has it all from above, and points to Christ, who takes away sin, John 1:29, 3:27, not to fine holy living. I do not speak of works done to the neighbor's good, which follow from faith; only that one would come before God's judgment with such works, to propitiate God with them, and to make him his friend; as the saints of works, the hard of heart, bring their works, are clothed with them, as with great sacks of hops, may speak to God: Pay me!-as if he were a dawdler selling his kingdom of heaven.

Now this is not written of the Jews only, that they should not go up (to God at Sinai), but of all the saints of works, who are well armed with works; nor do they despair when the judgment of God approaches. How much less may be added to them that are laden with sins! It is well said, He that hath no more than good works, let him trot toward hell, and he shall gain nothing: it must be something greater than our holy life. - Do you know this greater thing, and do you have it, dear reader? (Luther's Works. Hall. III., 1505 ffl.)

ure will the good?

Christ gives the cause of the judgments that fell upon Jerusalem with the words: "You did not want it. (Matt. 23:37.) Is it, then, a work of human powers, to be able to will, to agree with the preaching of Christ, and to be able to yield to him wholly? How often those have referred to this saying of Christ, who believe that man has free will even in spiritual things, is well known. But two kinds of will must be distinguished. The first is an outward and preparatory (*paedagogicum*), for which man still had power by nature. To this belongs that a man, even without being born again, can go to church and hear the preaching of the word of God, or close his ear to it; yes, that he himself can gladly hear it, which Marcus ascribes to Herod (Ma2c. 6, 20.) and Amos to the stubborn Jews (Amos 8, 11. 12.5, 21-23.), as Paul also ascribes to them (Rom. 10, 2.) a zeal for God. The other desire, however, is an inward and spiritual one, which consists in the attentiveness of the heart and in faith. And this latter desire is by no means the free will of a man who has not yet been born again, but depends on the effect of the Holy Spirit. Spirit. Christ's words to the Jews, therefore, are not a rebuke of that natural unwillingness or inherent impotence which, after the Fall, made all men unwilling and unable to consent to spiritual things that directly affect their salvation. Christ rather reproves that unwillingness and that wanton contempt, by virtue of which they did not "even consider it worth the trouble to use the means of faith and conversion outwardly, and to hear Christ only without those prejudices, but followed their preconceived errors, and cast Christ and his gospel from them in stiff-necked malice. See: Hunnius' Interpretation.

Good answer.

A Christian preacher was asked by a prince, who was a scoffer, what he thought of Christ. The answer was: "What does your majesty think of the destruction of Jerusalem? "The king blushed and was silent.

==>> The House Postilion of Luther, first American, excellently illustrated edition is available hardback for \$2.00, stapled for \$1.50: With H. Ludwig u. Wm. Radde in New-York. "C. L. Rabemacher in Philadelphia, Pa. "F. W. Weiß in Cleveland, O. " Hon. Spielmann, Columbus, O. " Past. Wyneken in Baltimore, Mb. " " Walther, St. Louis, Mo. " Dr. Sihler, Fort Wayne, Jnb. " P. Beyer, Buffalo, N. Y. " P. George L Co, Detroit, Mich. " P. George L Co, Milwaukie, Wisc.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., the 17th of October, 1846.

No. 4.

Friedrich Myconius.

An instructive and uplifting life story retold from ancient writings.

Chapter One.

Of Myconii youth and his trade with Tetzel.

The mountain town of Annaberg in the Saxon Erzgebirge is certainly not unknown outside the borders of Saxony. It was founded in 1496 by the later Duke George (the Bearded) of Saxony for the sake of the rich silver mines in the area, grew quickly and received, right in the first years, a learned school.

At this school, which seems to have recently become famous, we meet a pious young man in 1510, Friedrich Mecum by name or, as he is still often called according to the custom of his time, since people liked to give the name a Latin sound, Friedericus Myconius. He was the child of honest and pious parents, a native of Lichtenfels, a small town in Franconia, and was born in 1491 on St. Stephen's Day or Boxing Day. After he had attended the school of his hometown for six years, he came to the Latin school in Annaberg in his thirteenth year and stayed there for six more years. That he not only studied diligently there, but that he also cared about the salvation of his soul, is shown first and best in the deal he had in the fifteen hundred and tenth year with the notorious indulgence merchant Tetzel, who opened the eyes of many people and, as is well known, also of our Luther by his impudence.

Myconius himself tells of this: Around the same time, there was a preacher monk called Johannes Tetzel, the great clamant, commissary and preacher of indulgences in Germania. He preached countless amounts of money, which he sent to Rome, in Germany, and especially at the new mine, St. Annaberg, where I heard Friedrich Mecum himself for two years, he made a great deal of money. It is unbelievable what this unlearned and impudent monk was allowed to admit. He says that if someone had committed the greatest offense and only put money into the pope's indulgence box, then the pope would still have this power in heaven.

and on earth, that he might forgive; and if he forgive, God also should forgive. If they were to put in their money quickly, and to redeem grace and indulgences, all the mountains around St. Annaberg would become pure silver. Item, as soon as the penny rings in the basin, the soul, for which one deposits, leads from hour to hour to heaven. So great a thing was his indulgence. And there were heretics, whoever spoke a word against it, they banished and burned him. And when the indulgence was so highly honored that when the commissary was introduced into a city, the bull was carried along on a velvet or gold cloth, and all the priests, monks, the council, schoolmasters, pupils, men, women, virgins, and children went out to meet it with banners and candles, with singing and procession. Then all the bells were rung, all the organs were struck, he was accompanied into the churches, a cross was erected in the middle of the churches, the pope's banner was hung there, and all in all, God himself could not have been received more beautifully.

After Tetzel had been at it for two years, he began to threaten around Pentecost of this year that he would take away the cross and close the open gates of heaven, and that eternal life and the forgiveness of sins would never again be so cheaply available. Let everyone consider his own salvation and that of his deceased. Now was the pleasant time and the day of salvation. Letters were also posted on the church doors, in which it was written that by special grace the letters of indulgence should no longer be sold at such a high price as before, but more cheaply. And at the very end it was written: "For God's sake they are to be given to the poor free of charge. That was the reason why our Frederick met with Tetzel.

His father had taught him the Ten Commandments, the Lord's Prayer and the Apostles' Creed and had him pray them diligently. He had also told him that everything came from God and that he would protect us if we asked him diligently. Likewise Christ's blood was the ransom for the sins of the whole world, and every Christian must have this faith, and the blood of Christ would be despised if one doubted it. The papal letters of indulgence were nets to collect the money of the ignorant.

Eternal life and the forgiveness of sins could not be bought with money, and the priests would be in error if they taught so. But since Myconius always praised indulgences in his sermons, and heard nothing of Christ's merit and atonement, he was of the opinion that only those who had either earned it with good works or bought it with money would share in Christ's death. So he was uncertain whether he should believe his father or the priests, but he believed the priests more. But it was in his mind that either the forgiveness of sins could not be obtained, or money had to be paid, and even by the very poor. Therefore he liked very much the passage at the end of the papal letter: "To the poor in vain for God's sake. And because after three days the cross was to be solemnly laid down and the steps to heaven broken down, he felt powerfully urged in his spirit to go to the Commissary and present his request to him. The next day towards evening he went to Johann Pflock's house, where Tetzel was with his retinue, and asked in Latin that he, as a poor man, as it was written in the letter, might be granted complete forgiveness of sins, no case excepted, and that a papal indulgence be given him in confirmation. The priests were astonished that the young man could speak Latin, which was something rare in those days, and immediately went in to Tetzel to tell him what he wanted and to put in a good word for him. After much deliberation, they came back with the answer: "My son, we have presented your request to the Commissary, and he says that he would quite gladly consent to it, but that he could not, even if he wanted to, for such a grant would be quite null and void and as good as none: for it is expressly stated in the papal letter that only those could have a share in that rich indulgence who offered a helping hand, i.e., who paid money. Myconius, on the other hand, replied that in the letters posted on the church doors the same holy father had commanded that indulgences should be given to the poor free of charge, for God's sake, and that it was written, ad

mandatum Domini Papae proprium, i.e. "by the pope's own command." The negotiators then went back to the hopeful monk and begged him to grant Myconius' wish, since he was a young man of spirit and eloquence and worthy of such a boon above all others. But they came back again with their answer "from the helpful hand which alone is able to obtain the indulgence." Myconius, however, stopped them: "You are doing an injustice to me, the poor. God and the pope will not exclude me from grace, and you refuse me for the sake of a few pennies." Now the suggestion was made that he should at least give something, and, lest only "the helping hand" should be altogether lacking, he should give at least a penny. Myconius replied that he had not that; he was poor. At last he should pay only six pennies; but he answered again that he had not a penny either. Now they stepped aside and talked with each other. There were two things in particular that worried them. If they let him go without indulgence, they feared they would be in for a storm if the matter were instigated by someone, since the letters contained the clause: *pauperibus gratis, i.e. to the poor free of charge*. But again, they thought, he ought to give something, for if others heard that the letters of indulgence were given free, the whole multitude of poor disciples and beggars would overflow them, and all would want to have the indulgence free. Therefore they approached him again, and one of them offered him six pennies, which he would give to the Commissary: in this way he would help to build St. Peter's Church in Rome, to fight the Turk, and to be made a partaker of the grace of Christ and of indulgences. It was as if the spirit came over our Frederick Mecum, and he answered frankly: "If I wanted purchased indulgences, I could at best sell a book. But I want it for nothing and for God's sake; or you yourselves may give account before God that you have put aside the salvation of a soul because of six pennies, whom God and the pope wanted to let participate in the forgiveness of sins." They asked at last who had sent him, but he answered, as indeed he had, that no man had advised or urged him to do so, but that he had made this request of his own accord, trusting only in the free forgiveness promised in the letter. Again a letter of indulgence was offered to him for six pennies, for which he was to buy it. But he wanted free forgiveness of his sins from him who had the power in the pope's name to forgive sins free of charge; and so he was dismissed.

He was sad that he had not achieved what he wanted, and yet he rejoiced again "that there is still a God in heaven who forgives the sins of the penitent without money.

and wanted to forgive for nothing. "Bathed in tears, he came to his inn and his bedroom and took the crucifix that he always had on the table, placed it on the bench, and prostrated himself on the ground in front of it.

But it was the sum of his prayer that God might be his Father and forgive his sin; that he might do with him as he pleased; and since those without money would not be gracious to him, that he might be a gracious God and Father to him. He felt as if he had been changed; all earthly things disgusted him, indeed he seemed to be weary even of life; the one thing he desired was to live with God and to please him. But who should teach him this? The word, the life, and the light of men were buried in the thickest darkness of the foolish statutes of men throughout the whole world. Not a word was heard of Christ, or he was portrayed as a severe judge, whom his mother and all the saints in heaven could hardly appease with tears of blood. But the Holy Spirit instilled in his heart the hope that Yet the Holy Spirit instilled hope in his heart that God would be merciful to him. He pondered for several days what to do. Then he thought of the state of the monks, of whose hidden and great holiness he had heard, how they, withdrawn from all the corruption of the world, served God day and night, lived moderately, justly and chastely, read mass, sang psalms, fasted and prayed.

After he had called upon God for several days to govern his decision, he finally communicated it to his teacher, the Rector Andreas Staffelftein, and asked him for his advice. He immediately agreed and advised him to go to the Franciscan monastery, which was newly built at that time, and immediately went with him to the monks, praised his spirit and piety, and said that he had always hoped that he would become a truly pious man. Myconius only wished to present the matter to his parents, of whom he was the only son; but the monks taught him from Jerome that, even if one should trample father and mother under foot, one must flee to the cross of Christ; likewise, he who puts his hand to the plough and looks back again is not sent to the kingdom of God. In many other ways, too, they confused his conscience, saying that he could not be blessed for eternity unless he took hold of the grace offered him from heaven. Then he promised to come back within three days and begin his probation.

So it happened that in the year of Christ 1510, the day after the feast of the Apostles, which was July 15, two o'clock in the afternoon, he went to the monastery in the company of his teacher, a few fellow students, and some pious women. At the gate of the monastery he explained to his companions the reason for his decision, namely: he wanted to serve God and please Him for eternity as much as he could, renounce all sins and repent.

live. He said goodbye to them, and they all wished him God's blessing with tears. So he entered the monastery. Even in his later years he was able to say of this step: "You know, my God, that I speak the truth, and that I did not want to lead an idle life, nor to serve the belly, nor to shine with a semblance of holiness, but to please you, to serve you, that was my anxious desire in that time of dense darkness. Whether he found in the monastery what he sought, the following chapter shall teach us.

(To be continued.)

Does the old Lutheranism lead to Rome?

"I have so far, praise God, become certain of things, that where a pastor does not, with all his strength, set himself against the pope, bishops; does not regard their doctrine and commandment of men with pure doctrine, nor contradict them, he remains alive or dead over it: then he cannot be saved." Luther to Nic. Hausmann in 1521. (See Works Hall. X. 1880.

We live in an age which calls itself enlightened, but in which, as far as religion is concerned, there is an ignorance which is astonishing; and this is true even of those who call themselves Lutherans. If, for example, one now asks a Lutheran what difference there is between the Lutherans and the Reformed, what is the usual answer? Most of them say that the difference, as far as they know, consists in the Lutherans praying, "Our Father," while the Reformed pray, "Our Father;" and that the former, at the Holy Communion, serve hosts, while the latter do not. The Lutherans, on the other hand, prayed, "Our Father," while the Reformed prayed, "Our Father," and that the former used hosts at Holy Communion, while the latter used common bread. Naturally, therefore, even now most cannot explain how it is possible that there are still Lutherans who do not want to unite with the Reformed and do not want to accept the union which is now becoming more and more general. For if there were really no greater difference between the Lutheran and Reformed Churches than most people in their ignorance think, those who would not hold ecclesiastical communion because of it would certainly be furious people. The difference between the Lutherans and the Reformed, however, concerns quite other things, namely, the most holy sacraments, baptism and the Lord's Supper, the office of the keys, the person of Jesus Christ, the counsel of God for salvation, etc., i.e., as every Lutheran can already see from his small catechism, the "main parts" of the Christian religion. But because these two churches are at variance in this, a true union between them is impossible, so long as the reformers do not recognize their errors, which are contrary to God's Word; and where preachers, in spite of this (in order only to have a large number of paying congregation members), establish an outward union, they are hardly sinning, first, against God, whose truth they deny, and secondly, against those who are still in error, whom they thereby strengthen in their error. But of this we have already spoken elsewhere.

and we'll come back to it on another occasion.

Another proof of how great the ignorance is now among us Lutherans is this: some, when they hear the doctrine of the old Lutheran Church, which has long been concealed, preached again by some preachers, and see the outward service held again as it was held in the old Lutheran Church, some, I say, then speak: Yes, it has come to such a pass in America that even preachers and newspaper writers who call themselves Lutheran are so ignorant that they preach and write: the old Lutheranism leads to Rome, that is, whoever accepts the old Lutheran doctrine and the old Lutheran customs is on the way to becoming a subject of the Pope at Rome, a so-called Catholic or Papist.

In former times, Luther and the Lutherans were not reproached for this, since everyone knew that it was Luther through whom God discovered the secret of wickedness to the groaning Christians, revealed to them the Antichrist in Rome, and brought them out of Roman Babel. (Compare 1 Thessalonians 2:1-12, and Revelation 14:6-11.) It is true, however, that all the heretics and fanatics who founded sects among the Protestants claimed that the Lutheran Church still had some papal remnants; therefore, it was not Luther, but they, who were the true reformers, whom God had called to thoroughly reform the Church. Among them is the well-known Dr. Andreas Carlstadt. When Luther was absent from Wittenberg for a time in 1521-22 and had to hide in Wartburg Castle, Carlstadt caused a terrible uproar in Wittenberg, declaring that everything that had arisen under the papacy was ungodly and therefore to be abolished, and that the Reformation was proceeding too slowly. He therefore abolished private confession, ordered the bread and the cup to be taken with the hands in Holy Communion, rejected doctoral and master's degrees and the sciences in general, and went around asking unlearned, simple craftsmen for information about difficult passages of Scripture. (When they objected: how a learned doctor could seek instruction from unlearned simple laymen! he answered that it had to be that way, because Christ said: God hid his secrets from the wise and prudent and revealed them to the unlearned. Matth. 11, 25.) This enthusiasm infected many students, who now gave up studying as carnal and harmful; the university fell into great decline, even the boys' school there was completely abolished at Carlstadt's council and the buildings belonging to it were made into benches for the bakers. Carlstadt then moved to the countryside, engaged in farming, and allowed himself to be called no other than "Neighbor Andres.

This notorious Carlstadt was the first to accuse the Lutherans of being half Papists, because of their retained ceremonies and later also because of the doctrine that in the Holy Communion the body and blood of Jesus Christ are truly present and that by partaking of it one obtains a seal of forgiveness of sins. He was the first to reproach the Lutherans for being half Papists, because of their retained ceremonies and later because of the teaching that in Holy Communion the body and blood of Jesus Christ is truly present and that by partaking of it one obtains a seal of forgiveness of sins. *) Luther mentions this in his last Confession of the Holy Communion of 1544. Luther mentions this in his last confession of Holy Communion of 1544, in which he writes, among other things, that Carlstadt had called the Wittenbergers "new papists" because of the elevation, that is, because they still raised the host in the air during the consecration according to the old custom. We find this also in Carlstadt's still existing writings. Among others, Carlstadt writes in his "Interpretation of the Words of Christ: This is My Body," of 1525, that the Lutherans and their preachers are "dubious new papists, who do as nonsensical asses and horses;" but he calls Lutherans "new papists" because of their "nonsensical asses and horses. Luther, however, he calls "the patron saint of idols," because of the retention of the images, the crucifix, and the like, and "the new sophist" because of the doctrine of the Holy Communion. He calls Luther, however, "the patron of idols" because of the retention of images of the crucifix and the like, and "the new sophist papist, the friend born in the image of the Antichrist, the scripture-monger who wants to lead people on the ice as the devil," and the like because of the doctrine of the enclosed Lord's Supper. The year before, Carlstadt had already written in the book: "On the Anti-Christian Abuse of the Lord's Bread and Cup": "Those who seek forgiveness of sins in the Sacrament were as foolish and bad as the papal priests... to those who take care of the Sacrament, that they receive Christianity with the Sacrament, it would be better if they ate figs for it 2c. By the way, when Carlstadt later came into great distress, he recanted and wrote: "If he had been concerned about these perilous times, no one should have brought his books with a wood of him, he would have had to walk around in misery because of it." However, he fell back into his error and finally died of fear and terror in Basel in 1541, when the plague was rampant there.

This, then, is the first unholy fanatic who wanted to reform the church more thoroughly and accused the Lutheran church of remnants of Pabstism. Carlstadt was followed in this by the so-called Anabaptist heavenly prophets, Nic. Storch, Marcus Thomä, Marcus Stübner, Martin Cellarius and Thomas

Münzer von Zwickau, who later became the head of the rebellious peasants in Swabia. When Luther was not dazzled by the great halo they spread around them, but rather unmasked them, declared their divine revelations to be devilish inspirations, and did not want to accept their rejection of infant baptism, Liese's swarming spirits also despised the work of the Lutheran Reformation and claimed that through "the outwardly literal nature" of Luther, as they called it, "a new pabstry" was being introduced. - Here, too, belongs Zwingli, who, like Carlstadt, rejected the innocent ceremonies retained by Luther, the crucifix, the sign of the cross, the images, the altars, the priestly vestments, and the like, and even the doctrine that Christ is present in Holy Communion. The Church, however, did not believe that this was the case. To cite but one testimony to this, Zwingli, among others, in his Confession intended for delivery to the Emperor at Augsburg, had the words instilled in it; "the Lutherans looked back to the Egyptian fleshpots." †) This, too, therefore, belongs to the points of controversy over which the whole Reformed Church has argued against the Lutheran Church for three hundred years, whether the Lutheran Church had liberty to retain its ceremonies, or whether it had to dismiss them as something belonging to the antichristic nature of the Roman Papal Church. For example, in the reformed Heidelberg Catechism, in answer to the 98th question, "May not the images, as books of the laity, be tolerated in the churches? The answer is as follows: "No: for we are not to be wiser than God, who will not instruct his Christians by dumb idols, but by the living preaching of his word." Hereby, then, the Reformers declare the images which we Lutherans hang up in our churches to be idols; they hereby deny us the liberty to use them, and therefore attribute to us a worship as idolatrous as that of the Papists.

From this historical overview, which we thought we had to give before answering the above question, the interested reader will see by what kind of persons the accusation, which is also now being made again, that the old Lutheranism has papist remnants, has always been raised, namely by our enemies.

(To be continued.)

*) It is strange that Carlstadt admits to having arrived at his doctrine of the Holy Communion in a similar way as Zwingli (see: Lutheraner Jahrg. 1, No. 1, p. 1). The first is that Carlstadt confesses to having arrived at his doctrine of Holy Communion in a similar manner as Zwingli (see: Lutheraner Jahrg. 1. Nr. 13. p. 3. note). Carlstadt, in his "Dialogus of the Abominable Idolatrous Abuse of the Most Holy Sacrament of Jesus Christ," 1521, writes the following: He had learned it from one whose voice he had heard, and yet had not seen him, nor known how he had gone to him and from him."-The way in which serenity is to be sought and found had already been stated by Carlstadt a year earlier in his little book, "What is Serene?" as follows: A serene man must also leave the Holy Scriptures and not know about letters. Scripture and not know about letters 2c. If a man does not understand something, he should strictly ask God for his art, listen to what God wants to say to him, so that he will have a dim memory, which he should prove with the testimony of holy Scripture."-Is this not the way of all our present enthusiasts, how they seek and find truth? What passes swiftly through their minds in answer to prayer, they take for God's revelation, for the confirmation of which they then drag the Scriptures by the hair.

†) How far, by the way, Zwingli's really nonsensical and ridiculous reformist zeal went in regard to church ceremonies, we see from the fact that he wanted to abolish by force even the singing of songs in church. In order to enforce this, he wrote a petition addressed to the Nach at Basel, which he did not read out in the presence of the latter, but sang. When the Nach expressed his surprise at this way of presenting a petition to him, Zwingli replied that he had done it precisely to convince them by deed how distasteful it must appear to God if one asked him for something by singing. One can see from this where a man ends up when he follows the first impressions of his wrong heart unchecked.

(Submitted.)

Since I am so fond of our dear Lutheran Church of the pure confession precisely for the sake of the full truth, and since I am actually quite resentful of the sects, rottenness, after-Lutherans, etc., because they only take bits and pieces of the wholesome truth and add to them with their own additions in such a way that something entirely new and wrong comes to light, I am naturally concerned about the full truth in all things that concern the church. That is why I was almost startled when I found in the marginal notes to the essay in the previous issue, entitled "The Synod of Michigan and its Mission to the Gentiles," the remark right at the beginning that it needed to be supplemented in order to be completely true. But my horror soon dissolved first into a smile, since I found additions which, however, did not add anything-then into wistfulness, since I had to notice the evil side glance at Pastor Hattstädt-finally into bitter pain, when I had read the ugly blasphemy of unreserved commitment and purely ecclesiastical standpoint.

As far as the additions are concerned, we must seriously guard against all such screwed interpretations, since one insinuates: if we wanted to say

"When Rev. H. was called to the Lutheran. Monroe congregation, he was compelled by the congregation, or even by the synod, to come into connection with the latter.

we expressed this with the words:

"By appointment to that congregation, "H. came to participate in the said "synod."

Nay, we are German, and speak freely to the adversary's face, without casting suspicion on him in a fanciful manner. If we had wanted to express more with our words than they say, namely: "By inducement of that calling" 2c. 2c., we certainly would not have held hintcrm bush. - Likewise the sentence is called

"Large sums of money were also sent by the Frankish Lutherans to support this mission." of course, not surreptitiously so much:

"The people of Ann Arbor, however, not having fulfilled the engagements they entered into, but rather having urged us in conscience to resign from their synod, also acted so dishonestly as to withhold that money."-

but is and remains an innocuous historical fact, which can only be presented from written documents. - Finally, since we have to do only with an unreserved commitment to all the symbols of our church, and since we do not consider ourselves authorized in our conscience to acknowledge another one besides it, we have of course no reason whatsoever to disregard the Dumserian comedy of commitments, which we had to attend with regret.

no mention has been made of this. For as little as we accept the consequences that the rationalist draws from the Bible on his own initiative, against all honest explanation of the Scriptures, so little do we accept it when our symbols are interpreted according to subjective pleasure - for example: At the end of the 11th chapter of the Concordia formula it certainly says:

"From which our declaration, friend and foe, and therefore manly clear, we do not intend, for the sake of temporal peace, tranquillity, and unity, to yield anything to the eternal, immutable truth of God (as it is not in our power to do so), which peace and unity, since they are meant against truth and for the suppression of it, would also have no continuance, much less be disposed to adorn and cover falsifications of pure doctrine and publicly condemned error, but to bear hearty desire and love to such unity, and to promote the same of our part according to our utmost ability, heartily inclined, and eager, by which God may keep his glory inviolate, the divine truth of the holy gospel be not deprived of anything, the least error be not conceded, the poor sinners be brought to true right repentance, be established by faith, be strengthened in new obedience, and thus, by the sole merit of Christ, be justified and eternally saved-"

But these pious men did not mean it so seriously. They say with their mouths that they are not willing to forgive the eternal truth of God for the sake of temporal peace; indeed, they confess that this is not at all in their power, and that, with all their love of unity, they can only accept such unity, since nothing is conceded to the slightest error. 2c.But - as the false prophets of love of our wicked times blaspheme - in their hearts they were of a quite different and good unionist mind than we are, inspired by the same broad love that even loves error. - Such sugar-sweet little Christians cannot, of course, pray with David, "I hate them that hold to loose doctrine," nor admonish with St. Paul, "Look on the dogs, on the evil workers; look on the cutting in pieces!" but they know how to help themselves: they say, simply, that it is not meant to be so severe and unloving as you, narrow-hearted Lutheran, interpret it, who always believe the word to the letter. -

With all this comprehensive love, however, they actually only love the brothers *id est* their dear Union brothers and zeal every honest man who may not run with them into the same desolate being, as they do here to the pastor H.. And yet all sincere Lutherans could heartily rejoice in the purifying sermon on the Lord's Supper, which H. preached at this year's synodal assembly on a

He held his first meeting in a Lutheran church in a few places, since immediately afterwards they made a public mockery of the Lutheran nature with purely reformed communion ceremonies. Also, in all meetings he has always voted for Lutheranism and against the unionist religious mongering of the opposing party, thus proving in a manly manner that he is well able to distinguish between Lutheranism and unionist-pietist leaven. Therefore, instead of spiteful side-swipes, we ask for good reasons that prove the opposite just as roundly as we can prove with facts what is said about the unreserved commitment of Mr. Missionary and about his purely ecclesiastical standpoint.

We refer first of all to public incidents at this year's Synodal Assembly, when the unreservedly committed missionary Auch stood so faithfully by the missionary Dumser, who did not want to be unreservedly committed, that even Rev. Cronenwett, a member of 'that synod, broke out into words:

"What do you want, brother Auch, you are committed?"

Also: "There is nothing about this in the announcement that was made of my ordination 2c. in the Lutheran church newspaper." Cronenw. "Isn't that what it says in your ordination certificate?"

Also: "It is not expressly written there either." Cronenw. "Yes, it is written there; it must be written there, and in any case it came orally at your ordination before 2c."

In recent times, however, we heard from the mouth of a member of the Mission Committee that he had inquired whether he should not attend the *Quarterly Meetings of the Indian Missionaries at Flint River*; the missionary, who was such a dear man, and who had offered to join him in the missionary work among the Cake Indians, had invited him quite amicably. - We do not envy such friendship, but from our side we say in all seriousness: "He who is not with me is against me," and do not want Lutherans who may not be sincerely Lutheran. Let us be honest for once, and after we have thrown away the Lutheran core, let us also lay aside the Lutheran shell, i.e. the name, so that we may not be taken for something we are not.

This as a contribution to the full truth, with the remark that we did not think we had to be so prolix, since we were just going out, and had no secret at all of our sentiments, which recently and finally read thus:

"God save and keep us in grace from the false Lutherans." A. C.

(Submitted.)

Dear friend, dear brother in Christo!

I kindly request you to allow the letter below a place in your much appreciated paper. Conversion

The first two stories are not rare in our day; they are brought to the people in thousands of treatises, so that everyone is almost tired of them and accustomed to them. One might therefore have misgivings about giving anything new in this way. Nevertheless, the conversion of a man remains a great work of God, which ought not to be concealed, especially when all the circumstances are such that they leave no doubt as to the truthfulness of the conversion. For most stories of conversion, as they are brought to the public in tracts and the like, leave many doubts in the hearts of experienced Christian readers, whether it is also a true conversion. They consist mostly only in a wordy description of sensations and feelings which have taken place in the so-called converts, but do not lead to the ground of the pure and purifying doctrine of the divine Word. I hope all the more that the following account of what the eternally living Son of God did in the souls of two girls will fill with joy and praise to God those who, above all things, seek the right ground of doctrine and place this touchstone on all sensations and experiences, both in themselves and in others. The matter recently is this:

When I lived in Chemnitz (Royal Saxony) in 1837, I counted among my relatives there two young girls, both sisters, aged 14-16. Their father had died prematurely. They had grown up under the harmful influences of a rationalistic doctrine, as it prevails in all churches and schools in Chemnitz to this day; and as they presented themselves to me at that time, along with the whole circle in which they lived, I could not expect anything else than that they would fall more and more into the world, and that Christ would hardly find access to their hearts. But what a merciful and almighty Saviour, who has the key to all hearts! Since my emigration to America I have learned nothing of these two girls, except that the youngest of them suffered from an incurable malady. Against my hopes, however, since I had no direct correspondence with them, I received a short letter from them last year, which was written with the intention of indicating their religious position to me, but which did not give me a clear enough idea of it, except for a few suspicions, which I drew from the remark that they had chosen Dr. Wolf's (former pastor of St. Peter's in Leipzig) sermons as their book of edification and had found in them a substitute for the Christian contact they lacked. In my answer to them, I thought it best, because, as I said, their true position was still doubtful, to point them to the right ground of doctrine and, in the end, to show them especially the Holy Scriptures, Luther's Catechism, whose

House Sermons and the Augsburg Confession. Confession for careful reading and study, along with heartfelt prayer for the enlightenment of the Holy Spirit, and also to warn them against the many religious grains, emotional and fashionable Christianity of our day. In August of this year I received an answer to this, which I believe to be a common good of all who can rejoice in Christ's glorious works, and therefore have no hesitation in sending it for the "Lutheran," in the hope that it will please many of its readers as much as it pleased me. The letter reads, with the omission of a few incidental things, literally as follows:

"It was the most urgent need of our hearts that prompted us to write, the most ardent desire to discuss the most important matters of the soul with a faithful servant of the Lord, to be able to expound and discuss our religious convictions. As longing as our hearts were to become pleasing to God, the order of salvation, that is, the means of becoming so, were unknown to us; as deep a reverence as we had for every word of the Bible, we did not understand them. But God has helped, and although we are still at the lowest level of faith, we have a confidence of growth in it; we read the Scriptures with a new understanding, and we have a new faith. We read the Holy Scriptures with a new understanding and also possess several writings that can help us in this. Among these is also a work published by Mr. Pastor Meurer in Callenberg, whom you recommended to us: "Luther's Life," which has become a rich source of instruction for us. Then several writings by Dr. Franz Delitzsch in Leipzig (now professor of theology in Rostock), which are: "Lutherthum und Lügenthum," "das Sacrament des wahren Leibes und Blutes unseres HErrn und Heilandes JESu Christi," "Schatzkastlein geistlicher Siungeoichte und Reimsprüche auf alle Tage des Jahres, zur Erweckung, Uebung und Förderung des mit Christo in Gott verborgenen Leben." The unwavering adherence to the fundamental doctrines of our Holy Church, the profound reverence for every word of the Holy Scriptures, the severe punishment of the sins of the Church, and the strict adherence to the teachings of the Holy Spirit. The unwavering adherence to the fundamental doctrines of our holy Church, the deep reverence for every word of Holy Scripture, the stern condemnation of the heresies that now prevail, the gentle, touching, but urgent pleading and exhortation to strive for the one thing that is needful, to chase after the goal set before us, the heavenly calling in Christ JESUS, is what instills in us a sincere respect for him and his writings. A rich treasure of spiritual experience was also given to us from a writing of the year 1731, containing: the blessedness of a believer in the union with his Saviour JESu Christo from Rom. 8; furthermore: the exuberant knowledge of JESu Christ; also several other writings of orthodox theologians. We have procured the Augsburg Confession, but we have not been able to obtain the other works recommended by you, however, we hope

to buy Luther's complete works in the near future, in which, in any case, the works mentioned are included Sometimes we have asked why God has not given us any like-minded people, no friend who shares our religious convictions, and we have often complained that we have met with nothing but opposition; but this too has become clear to us; in our dealings with unbelievers he wants to test us in our faith. Through earthly hardship and tribulation he has awakened it in us, and through continued testing he wants to strengthen us in it; we give thanks with a touched heart for both. But so far we have only written what God has done for us, alas! and it is infinite, but not what we have done, for this, alas, is very little. Almost hourly we feel unworthy of the grace we have received from him, for the old man still does not want to disappear, Christ still does not want to take shape in us; but we do not falter, and even if our courage sometimes grows small, it does not leave us completely, then we turn again and again to the right source, to him, and so he shows himself merciful again and again, makes our hearts glad and gives them the firm confidence that he who has begun the good work in us will also complete it. Herewith we will close our letter 2c."

Chemnitz, June 19, 1846.

Rosalie and Henriette L.

May this letter, by God's grace, also be a salutary awakening and encouragement to those who, while fully and abundantly enjoying the means of grace, the pure Word and the pure Sacraments, do not increase and grow, but remain sluggish and cold and do not respect the immeasurable treasure they have. For they certainly have a heavy responsibility if such as are, as it were, in the wilderness, where they must entirely lack the care and pasture of the holy, divine ministry of preaching, yet come to a living and vigorous knowledge of Jesus Christ, and by faithful use of the grace given, advance from one stage of faith to another. "So the last shall be first. For many are called, but few are chosen

Luther on the perfect sanctification which the Methodists claim to be able to attain, and in part to have attained.

"We preach not thus of the Holy Ghost and his ministry. We do not preach about the Holy Spirit and his ministry as if he had already accomplished it, but as if he had begun it and is still going on, that he does it more and more and does not stop. Therefore you will not find such a man without sin and sorrow, full of righteousness and joy, serving everyone freely. For the scripture doth tell what the Holy Ghost doeth, namely, that his office is to save from sins, and to save from sins.

and terror, but that is not the end of it. Therefore a Christian man must feel his sin in his heart, and be afraid of death, so that everything that looks at another sinner will happen to him. Unbelievers, therefore, are in their sins, that they regard them not; but these, the faithful, feel them well: against which they have a helper, the Holy Ghost, which comforteth and comforteth them. They have a helper, the Holy Spirit, who comforts and strengthens them until he has finished this and made an end of it, so that they will no longer feel any of it. Wherefore I say, that they must be wise here, and take heed, "that they be not so defiant of the Holy Ghost, and so free from it. Therefore I say that we must be prudent here, and see to it "that we do not so brave and joyfully throb of the Holy Spirit," as some arrogant, presumptuous enthusiasts do, lest any man be too sure, and think that he is perfect in all things. For a devout Christian man is nevertheless also flesh and blood, like other people, without beating himself with sin and evil desire, and feeling that he does not like to feel; but the others (the unbelievers) do not accept it at all, do not beat themselves with it at all. So it must always be mixed that we feel both the Holy Spirit and our sin and imperfection. Therefore it must always be mixed that we feel both the Holy Spirit and our sin and imperfection, for we must be like a sick person who is in the hands of a physician, and yet he must be made better. Therefore let no one think that this man has the Holy Spirit. Therefore let no one think that this man has the Holy Spirit, that he is strong, that he does excellent works, and that he has no infirmity. No, not so; for it cannot come to that, because we live on earth in the flesh, that we should be without all weakness and infirmity. Wherefore the holy apostles themselves often complain of their temptation and sadness. And is therefore the holy. The Holy Spirit, therefore, is hidden from them even according to their feeling, without strengthening and sustaining them in temptation by word and faith." (Church Postil. Epistle on the Day of Pentecost.)

"With this we are reminded at the same time that among Christians the infirmities and defects that each one has by nature remain, even though they come to faith and grace and are justified before God. For grace does not change Christians in such a way that it makes them completely new and perfect men in one fell swoop; but whatever natural faults and defects each one has in himself, these remain with him forever, as he sees before his eyes and learns much every day. For if a man who is naturally quick-tempered and bad-tempered becomes a Christian, even though grace makes him a little gentler, and the Holy Spirit softens his heart in this way, he will always be a Christian. The Holy Spirit softens his heart that he becomes somewhat softer and gentler, but this infirmity and defect in nature is not, however, completely subdued and eradicated. So also do those who have hard heads by nature; though they be converted to the faith and become Christians, yet they retain something of their innate natural hardness. For

Here also it comes to pass, that two or more do the Scripture and the gospel rightly and well in "the same mind and opinion," and yet "do not lead in the same way:" the teaching and preaching of the one is more clean and gentle than of the other; so also the one is swifter and more vehement than the other. Therefore our Lord God giveth his holy Spirit in divers divers manners. Therefore our Lord God giveth his holy Spirit in divers disparate instruments, which taketh not away the infirmities of nature so soon, and wholly at once, but hath yet to sweep away the rest of the sin that is in nature, as long as this life endureth; not only in the Galatians, but in all men of every nation and station that are upon the earth. Therefore, although the Galatians were enlightened and believing, and had received the Holy Spirit by faith, they did not believe. Therefore, although the Galatians were enlightened and believing, and had received the Holy Spirit through faith, they were still in danger of being deceived by the false apostles' teaching, as happened afterwards. Therefore let no man be presumptuous and sure, that when he hath received grace, he should think that he hath no more need, and that he is clean from all sins and infirmities, and that he is made as clean as glass. It is certain that we are cleansed from many infirmities and sins, and especially that the head of the serpent is trodden down and cut off; that is, where the gospel is rightly taught and received, unbelief ceases, and a right knowledge of God follows, 2c. but nevertheless the scaly body, and the rest of sin, remain in us until we are delivered. Therefore let no man think, that when he hath begun to believe, he is therefore become a new and indeed a perfect man. In this life we still retain something of the old sins, after we have become Christians; for we have not yet died, but still live in the flesh, which, because it is not quite pure and clean, "always contends with its lusts against the Spirit," as St. Paul testifies to Galatians, 5:7, and Romans 7:14, 23. "I," he says, "am carnal, and sold under sin." 2c. Item, "I see another law in my members." 2c. Hence it comes to pass, that whatever peculiar natural infirmities a man had in him before he came to faith, he retains the same in him after he has obtained faith: only that after faith they do not walk so freely as before, but must serve and be subject to the Spirit, that he may rule and reign over them; though they strive and struggle against it very earnestly and mightily, that it is a great trouble and necessity. In sum, our Lord Jesus Christ alone, and no one else, has the glory and title that he is indeed completely pure, as 1 Pet. 2:22 says of him: "He who has committed no sin, and no deceit is found in his mouth." (See Luther's Commentary on Galatians 3:1.)

Church News.

From Mainz, August 18. - A great stir has been caused by the fact that the inhabitants of the Nassau parish of Steeden, which belongs to the office of Runkel, and who are highly respected and prosperous throughout, have informed the government at Wiesbaden that they no longer belong to the united Protestant church of Nassau, which was formed 30 years ago, but from now on want to form an old Lutheran parish, as their fathers once did. In response to this, the ducal government has decreed that the local pastor Brunn, to whose influence the attitude of the Steeden congregation is attributed, is to leave his post as soon as possible. (Schpst.)

Zeal of false teachers.

"The false teachers have always felt more zeal and diligence in themselves to pervert others, than the orthodox to convert others." Spener in his 1667 sermon on false prophets.

Test all things, and keep that which is good.

1 Thess. 5, 21.

Once upon a time, when several priests complained to Duke Heinrich of Brunswick, who was otherwise quite papist, that Lutheranism was also spreading in his lands, and that people were even beginning to sing Luther's songs, the duke asked the priests what kind of songs they were singing. The priests answered, "Among others, the song, God be merciful to us." "Shall the devil have mercy on us," replied the duke? Who then shall be merciful to us but God alone?"

Those readers of the "Lutheraner" who have not received one or the other number of the previous volumes, and who wish to have a complete copy, should send us a letter indicating the missing numbers, and we will gladly send them to them free of charge.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., the 31st of October, 1846.

No. 5.

Friedrich Myconius.

An instructive and uplifting life story retold from ancient writings.

Chapter Two.

Of Myconii dream and his sad monkhood.

When Myconius had been led into his cell by the monks on the first evening, he threw himself on his knees, and for an hour in fervent prayer commended his purpose to the Lord, beseeching him that he would not let him do anything against his name's glory and his own soul's salvation. Finally he lay down on his bed and fell asleep.

On the first night of his monastic life he had a most strange dream in which his entire future life was presented to him as if in a mirror. He himself recounted this dream in detail, along with other important circumstances of his life, in a letter to Paul Eber shortly before his death. So we want to hear it from his own mouth, but with some abbreviations:

"I dreamed that I was in an immense desert, entirely covered with such peaks and closely-packed stones as are represented under the cross of Christ, or as are seen around the castle of Stolpen. The whole world seemed to me nothing but a stony wasteland, in which I wandered, without companion, without guide. Here was not a tree nor a shrub, not a grass nor a herb. I searched for an exit or a way back, crawled through the rocks, climbed upwards and downwards. All in vain. At last, already exhausted, I saw a rock towering above the others; with the greatest difficulty I climbed up to see if I might see smoke rising from somewhere or the trace of a cultivated land; but everywhere nothing but rock and immeasurable wasteland. To this trouble I added hunger and thirst, for I felt as if I had been wandering about here for days and nights; I could neither walk nor stand. So I leaned down under a rocky ledge, lifted up my hands and eyes to heaven, and committed my spirit into the hands of my God. Now as I sit and wait to see what God will do for me, behold, I hear from afar something like the footstep of a man.

nes people, I watch eagerly to see if anyone is coming. Then a man of medium stature approached me, with a free but bald forehead; his long beard and hair were auburn, mixed with gray hairs; he was dressed in a short green undergarment, with a red cloak over it, tied in a knot on his left shoulder. I at once recognized him for the Apostle Paul, as I had seen him painted. He asked me, "What do you do?" I answered, ""I have been led into the wilderness, know not by whom or how, only this one thing I know, I am so worn out with toil, pain, hunger, and thirst, by creeping and seeking, that I have given up hope of getting out of this immense wasteland; wherefore I have sat down here to die, and only pray God to have mercy on me a sinner, and to take care of my soul."" I was scarcely able to get this out. But he came up to me, and taking hold of my left hand with his right hand, raised me up, and said, "Arise, and follow me; thy cause shall be better."" O my God and Lord, how I rejoiced. But my dying body trembled, and I could not go. Then he clasped me with his right hand and carried me, so that I scarcely had to put down a foot now and then; where the way was narrower, he carried me altogether. We walked a little distance, and the path became a little more trodden and pleasant; yet I saw as yet no trace of a human footstep. We went on a little further, and behold, the loveliest valley opened up, and before me lay such a beautiful meadow that nothing more beautiful, more pleasing to the eye, and more refreshing could be imagined. The drops of thaw hung on the grass and shone in the sun like stars with a variety of colours; the flowers were so many and varied in colour and fragrance that it would take a whole day to enumerate them all. I was greatly refreshed, and wished to rest here a little; but my heavenly guide urged me to go on. We came into the middle of the valley, and it seemed to me to be about the tenth or eleventh hour of the day. There I first heard the murmur of a little book, and all at once I saw a living

The water flowed not with a great roar, but with a gentle murmur. I looked at it, and behold, it was transparent and crystal-clean to the bottom, where one could see golden sand and small stones. Nothing unclean grew on the banks of the little book, but only flowers and green herbs. I knelt down, for I thought that my heavenly guide was sent to lead me to this water of life, and I prepared to draw water with my hand to refresh my thirsting and death-matted soul; but my guide would not let me. "Nay, from the spring itself shalt thou drink," said he, straightening me. We now went forward a little more, and behold, there stood before us a snow-white marble, round, about a cubit and a half high, and as we approached it, I saw that it was worked out of the whole, without any joint round. Inside was a round hole, from which that water burst forth with some violence. Here my guide ordered me to drink from the spring. First I fell down on my knees and thanked God, then I raised myself up to draw water from the spring with my hands. But looking into it, I saw in the spring itself the image of Christ, instead of a grate. But it seemed to me to be the living Christ, and the cross to which he was attached was fastened by its four sides to the marble basin, so that it formed a very solid grate. But it did not stick out above it, but the water stood up a cubit and a half or two cubits above the cross. As I was about to draw it with my hands, I saw that the whole mass of water - for there was no bottom to be seen below - was gushing out of the wounds of the crucified, his hands, his feet and his side, at first with a distress, more luminous than ruby, but suddenly changing into a clarity, like crystal. Seeing this, I am seized with a reverence for the Deity present in this fountain, so that I thought myself unworthy to touch but a droplet of the water that gushed from the heart of the Son of God, as Peter did when he said, "Lord, depart from me; I am a sinful man. And again j I fell upon my knees. Then my

Guide with his right hand my right foot, which was smitten over the left, and plunged me into the fountain. O Lord, my God, what happened to me! I touched with my head the breast of Christ and the source of that great side wound, with my knees and hands the body of the Crucified, on which I supported myself so as not to sink. Into my mouth, heart, and head, the sweetest drink poured, and revived my whole inward and outward parts. But, straightening my refreshed head, I was ashamed that so great a sinner should rest on such a support and be refreshed with a drink of which neither the angels nor any creature are worthy. Then my guide seized me and drew me out of this fountain of salvation, and asked if I had drunk and been refreshed? But I thanked my God, the Father of our Lord JEsu Christ, for his mercy towards me a sinner, confessing that I was unworthy of such goodness, yet not daring to reprove my guide for having plunged me into the fountain on the Crucified. "'Now thou knowest,' said he, 'that thou hast drunk from the fountain, yea, from the source of the fountain itself.'" We rested a while at the spring, then he bade me gird myself and accompany him. I do so, and off I go, exuberantly refreshed by the pleasure of the living water. We walk along the river on that impure meadow, but it was, I thought, one o'clock after noon. Scarcely had we made an hour's journey, when behold, before us lay a great, wide, broad field of wheat, as if it were the whole world again ""Here, said my guide, you must work and reap."" I replied that I was not afraid of any work, but that I had never yet guided the sickle or even mowed a stalk. But he said, ""What thou knowest not, thou shalt learn."" When we came to the beginning of the field, there stood a reaper, with the sickle in such strong arms, and with such zeal over the work, as if he alone wanted to reap this immense field. And indeed he had cut a great area in one day. "To him," said my guide, "do thyself; he shall instruct and assist thee." When I looked at this venerable man, he was so like my guide that I did not know whether it was one or two. And without further ado he took the sickle and cut off two or three handfuls and showed me how I should do it. Now that reaper also came along and was pleased that he had got a helper in me, and also showed me how he grasped the ears with his left hand and cut them off with his right. I took hold of the sickle in the name of the Lord Jesus Christ. The work went slowly at first, but I gradually gained skill through practice. My guide stood by and praised me for making such progress, and instructed me that I should not trouble myself much with straw and stubble, which the Lord had no need of, but that I should also

Very faithfully that venerable superior stood by me, to whom I had been assigned as a helper and co-worker, and when he saw that I was lagging behind, he came to my place and helped me there. Now when we had come to a moderate height with our work, I straightened up and looked around at the field and said to my guide: Good God, when and in what time do we want to enter this immense harvest? And behold, I see men coming from afar, now one, now two, and beginning to reap in different parts of the field. But still they seemed to me to be few in comparison with the size of the field and the harvest. So I worked with my venerable assistant and master, as it seemed to me, for many days, so that I saw that it would be possible after all to harvest the field with persistent work. When we were tired, we went to the little book, and there we had bread, fish, and also roasted meat; with these we refreshed ourselves. We were also joined by those who were working around us on the right and on the left. During this whole harvest time I felt as if I were in heaven, it was such a joy to work in such company. My guide had retired the very first evening, I don't know where, but he said he would continue his work in other parts of the field. The Lord of the Harvest sent us a living, and we wanted for nothing, nor were we at all concerned that the harvest was so large and ours so few, and when we noticed that winter was approaching, we did not worry whether we would be able to get everything in. At last I felt that my strength of body and mind was exhausted by the continued work, and that I must either rest or sit in the field. But I was strengthened by the work of my assistants, especially by the teacher to whom I was attached, and so, although exhausted, I continued to work for some time and did what I could. But after some days I was led, I do not know by whom or how, into the sleeping chamber and lay down tired and ill on my bed. As I lay there, catching my breath with difficulty, I looked at my chest and saw that all my flesh was so emaciated that there was nothing left of the whole body but bones barely hanging in the withered skin. My spirit, however, was calm about all this, and I was only saddened by the fact that something of the good landlord's fruit might remain in the field that could not be harvested before winter came. And now, as I was soon worrying and soon hoping, suddenly my saviour from the wilderness, my faithful guide, was standing by me, and with him another man of apostolic appearance, such as Andrew or Philip used to be painted. Then my guide comforted me with a cheerful mouth

and cheerful voice very much, and while

When I listen attentively to him, I see the image of the crucified one, on whom I was thrown in the spring, just opposite my bed, pinned to the wall, in the same form, but again in quite a different way; for in the spring all the flesh seemed to be luminous, but here it was so dried up in all the limbs that one could count all the bones, and it was quite a pitiful sight. I looked again at my breast, and there was nothing there but bones clothed with skin, and I could scarcely draw breath for sickness. Then Paul, my guide, tapped my breast with his finger, and pointing with his right forefinger to Christ, who stood before me, he said: "You must become like him." From this touch and these words I awoke, everything disappeared, and only the thoughts remained in my mind as to what this might mean."

But let us hear our Myconius speak further about his monastery fate and the interpretation of the dream. He says: "I did not want to talk about it with any monks, lest they should laugh at me. I saw clearly that this dream meant something important; but, my God, what foolish and wrong thoughts I had about it. I interpreted the rocky wasteland as my former worldly life, the exit from it as my entry into the Franciscan order, the harvest as the observance of the rules of the order. But this was against the fact that in the whole dream I had seen no monk and nothing of any monastic work. In the meantime I was made acquainted with the monastic life, the rules of the order, explanations, exceptions and the like were presented to me. Now I first came to the wasteland and was truly tempted and tormented by the devil, and learned that nowhere less than in the monastic orders could I find peace of conscience, forgiveness of sins, faith, and the hope of eternal life. I did more than was necessary with psalm-singing, mass-keeping, prayer, fasting, silence, etc., in order to make up in this way for my lack of good works. I chose new patrons, saints, martyrs, images, and made them mediators between me and Christ; but for seven years I got further and further away in this way. Since my diligent studies did not help me, I learned handicrafts, letter painting, wood turning, and was very dissatisfied with my creator that he had created me and yet did not want to give me the opportunity to become pious. I do not even want to say anything about my temptations concerning my election, by which I was thrown into the lowest hell, so that I dragged my confessor and other monks, whom I asked for help and encouragement, also into my temptations, until at last no one wanted to hear me any more. But then God had mercy on me and my contemporaries and in the year 1517, in my 27th year of life, he sent me to hell.

He had seen for this purpose Dr. Martin Luther, who wrote about true repentance, forgiveness and satisfaction for our sins and published his well-known sentences. Then I immediately perceived that this was the man who had been sent to me into the wilderness; for God immediately opened my eyes and ears, yea, he took hold of me through him, led me to the fountain, and cast me upon Christ. In 1517 I immediately joined him in the confession of doctrine. Five times the monks put me under ban, and for a year and a half they kept such an eye on me that I could neither speak to anyone, nor write a letter, nor receive one; indeed, they threatened to imprison me forever and bury me alive, as they had done with Johann Hilten. For six years I confessed the gospel among the monks, and wherever I could I preached Christ and that forgiveness of sins and eternal life were obtained by faith alone. Finally, after seven years of torment among the monks, God freed me completely from their power, even in body, for he had already set my conscience free beforehand. In 1524 I came to Zwickau, later to Gotha, and was duly driven about in the field of the Lord, and so I then worked in the harvest with my holy superior, the venerable Father Luther, from 1517 until this 1546th year, and his mercy on me, an unworthy and in itself useless vessel, has not been in vain."

Thus our Myconius, with the interpretation of his dream, would at the same time have given us for the time being a brief outline of his life; but we now return to get to know the particulars more exactly.

We must call his monastic life a sad one, for although he had peace from without during the first half of his monastic life, he had within him all the terror and painful restlessness of a soul that tremblingly seeks its blessedness on a path where it cannot be found. But if in the second half of his monastic life he had peace within himself, because he had found what he had so long sought, the assurance of the forgiveness of his sins, of the grace of God, and of eternal life through faith in Jesus Christ, then the word of his Lord was fulfilled in him: "In the world ye are afraid," and the persecution came upon him in the greatest measure, which, according to Paul's saying, all must suffer who want to live godly in Christ Jesus.

Myconius seems to have spent only a short time in the Franciscan monastery in Annaberg; he came from Annaberg to Leipzig and Weimar, in which latter place we find him as early as 1512. Here he also received the ordination and read his first mass, for which the Elector and Elector Prince of Saxony paid the costs, and also preached there. So far he seems to be well known by his monastic comrades in

But no sooner had he expressed his approval of Luther's teaching, which was so comforting to him, than all the weather broke loose upon him. It is much to be regretted that we have no more exact news of this time of suffering of our Myconius. He seems to have fared badly enough, and the monks probably only dared not do anything for the sake of the elector prince, who seems to have taken notice of Myconius; otherwise he might have had to suffer the fate of the aforementioned Johann Hilten. This Hilten, a Franciscan monk in Eisenach, a friendly and venerable old man, was thrown into prison by his fellow monks because he had attacked some of the most obvious abuses. When he fell ill, either because of old age or because of the long imprisonment in a filthy dungeon, he sent for the guardian of the monastery to report it to him. The latter, however, gave him a hard time for the sake of his teaching. Then the old man forgot his illness and said: "I tolerate this injustice for the sake of Christ with good courage, although I have not even taught or written anything that could be detrimental to the monastic state; for I have only reprimanded some obvious abuses. But another will come in the year of the Lord 1516, who will overthrow you, and you will not be able to resist him." This happened in the year 1500.

Johann Voit, who had also come to the knowledge and love of Christ through Luther's writings, lived together with Myconius in the Franciscan monastery in Weimar. When the monks noticed this, he was forbidden all fellowship with the others and treated as an abomination. When the others ate, he had to crawl on the ground and dissolve the lumps, kiss the feet of the monks, and endure the most severe scourging; and it was the same with his friend, our Myconius.

Finally, however, in 1524, he was rescued from the hands of his tormentors. Against the will of Duke John of Saxony, he was sent first to Eisenach, then to Leipzig, and from there he was ordered to Annaberg. Since he noticed, however, that it was intended to imprison him there, he escaped on the way and came to the Elector of Saxony, Matthäus Busch, in the book. That is why the people of Annaberg, who were under Duke George of Saxony, the adversary of the Reformation, wandered in large groups to the neighboring town of Buchholz to hear the Gospel preached there.

(To be continued.)

(Sent in by Past. Löber.)

Sad news from the Lutheri scheu church in Russia.

According to public reports, which we published under the article "Signs of the times" in the village chronicle fine German magazine of the previous

The Lutheran Christians in the Russian-German provinces of Lievland, Esthland and Kurland are presently in great ecclesiastical distress and distress. They are being tempted and persuaded in many ways by the Russian government to abandon their faith and confession and to convert to the Greek religion that prevails in Russia. In particular, Russian priests wander from place to place with so-called "mobile churches" and use all kinds of arts to make the people Greek Catholics. Protestant preachers are forbidden, under severe penalty, to warn their parishioners; also the distribution of the Bible, and all the work of Protestant missionaries among the many heathen and nominal Christians of the great Russian empire, is strictly forbidden. More than 10,000 Protestant peasants are said to have fallen away from the faith of their fathers as a result of these measures. At the same time, one reads in the above news that a cruel law exists in Russia, according to which anyone who converts to a church other than the Greek one is punished with death. If, therefore, one is a Jew or a Gentile in Russia, he must remain so, or become a Greek. Even the Roman Pontiff complained severely about this to the Emperor Nicholas of Russia when he visited him last year, because the Roman Catholics were also severely pressed. The emperor, however, did not turn away from this.

Happy is he who does not have to live under either a secular or an ecclesiastical pope, and who, as in the United States of North America, can enjoy the outward freedom with which he can profess and practice his faith unhindered! But thrice blessed is he who in such a land of freedom does not think he can believe what he likes, but has found the true church, which humbly submits to the word of God and is thereby the right free mother of God's free children, Gal. 4, 26. 31. cf. Joh. 8, 31. 32.

Does the old Lutheranism lead to Rome?

(Continued.)

We have seen in the previous number that and by whom the Lutheran Church has been reproached for three hundred years, that it still has many a papist; namely, partly by enthusiasts, who were obviously people of disturbed senses (2 Tim. 3, 5 - 9.), as by a Carlstadt, Münzer and the whole corps of the so-called heavenly prophets; partly by stiff-necked heretics, as by a Zwingli; or yet by declared opponents of the Lutheran doctrine and church, as by the Reformed 2c. For the time being, therefore, at least this much is certain, that this reproach does not come from the fact that one has now advanced and in the now greater light has discovered those alleged infirmities of the Lutheran Church which the old heretics had not discovered.

Lutherans in their simplicity; it is also clear enough what is to be thought of people who now renew this accusation, even go further in their accusations, and claim that the old Lutheranism leads straight back to Rome, and yet want to be considered good Lutherans! This is done, among others, by Mr. Weyl, the editor of the so-called "Lutheran Shepherd's Voice. "Lutheran Shepherd's Voice" in Baltimore. He writes the following in his paper:

"But that this sect (of the Old Lutherans) leads to Rome is proved by 1. their liturgy, assigned by Pastor Löhe in Bavaria to Pastor Wyneken in Baltimore, because it gives instructions for Catholic customs, such as: making a triple cross over the baptized child, invocation of Mary at the blessing of the host, erection of a crucifix in the church, and the burning of wax candles on the altar at the Bright Day at the evening meal. 2c. 2c. Doesn't this smell like Rome? We do not say that these things are expressly commanded in this Liturgy, but they have made their appearance in a Church where the same has been introduced and the American supplanted. The time of children's games is past, and the worship of God in spirit and in truth enjoined upon us. And who can be further in doubt where it is finally going with this sect, considering that Pnsey, Newman, and consorts, began their struggle and wanderings in the Episcopal Church with the very doctrine, ""We eat flesh and drink blood in the Lord's Supper"?" And where are these men now? They have returned to the Papacy. It matters not what language one speaks; he who sets himself on this path, unv pursuing it, must arrive at the same goal. We warn against it."

The way in which Mr. Weyl appears here is a sad proof of how low a man finally falls when he wilfully resists the testimony of the Holy Spirit in the Word of God. The way in which Mr. Weyl appears here is sad proof of how low a man finally falls when he wilfully resists the testimony of the Holy Spirit in the Word of God, which he must nevertheless recognize for the Word of God; he finally sinks to the level of a common liar and a complete hypocrite.

Mr. Weyl is revealed here as a common liar when he writes that in Löhe's Agende instructions are given for "invocation of Mary at the blessing of the host. Here Mr. Weyl obviously follows the old well-known maxim (principle) of all masters of lies: "*Calumniare audacter, semper aliguick karret; etsi saim LLIwtur vulnns, mLN6t vEön oicLtrix*, i. e. only slander boldly, something always sticks; for even if the wound is healed again (by exposing your lies), a scar still remains." - Let us see, however, what the words are in Löhe's Agende, which Mr. Weyl uses to accuse that the same invokes the Virgin Mary. In the whole order of the Lord's Supper, only one prayer contains the name of Mary; according to the aforementioned Agende, it is to be taken by the Virgin Mary.

The congregation should sing the so-called "Sanctus", i.e. the following chant, immediately before the words of institution are sung, according to ancient custom:

"Holy, holy, holy is the Lord God of hosts! Heaven and earth are full of your glory!

Hosanna on high!

(Mary's son, who is) coming in the name of Giving, (Passover lamb, which is) of the Lord.
Hosanna on high!

Who, then, is given the name hereafter, or, if one wants to call it that, is called upon? - Whom the spirit of lies has not yet so blinded that he can no longer construe the simplest sentence (see the mutual relations of his words), will hopefully recognize clearly enough that it is not Mary, but Mary's **Son who** is called upon here, as it says, for example, in the song: "We all believe in one God" 2c.: "From Mary of the virgins, a true man is born," by which, of course, it is not said that we believe in the holy virgin, but that we believe in the one whom she gave birth to in Bethlehem, Christ. This, of course, does not mean that we believe in the Blessed Virgin, but that we believe in the one whom she gave birth to in Bethlehem, Christ. The ancient church, of course, used to call the Son of God the Son of Mary, because there were heretics who either denied that the Son of God had assumed true human nature, or who maintained that he had not assumed it from Mary, but had brought it from heaven, or that Mary had given birth only to a man, and not to the Son of God, and that therefore Mary was and could be called the mother of the man Jesus, but not also the mother of the Son of God. The latter were called Nestorians. Since Löhe's Agende gives instructions to call upon Christ and to confess with the old Church that He, the Son of God, who is adored by all angels, is also the Son of Mary, Mr. Weyl uses this to spread the rumor that the so-called Old Lutherans were committing the idolatry deeply abhorred by all Lutherans, and, like the Papists, were calling upon the Holy Virgin. We therefore hereby declare Mr. Weyl, as long as he will not have recanted this, to be a blasphemous liar in the face of the entire Lutheran Church of America, who has forfeited even the credibility of an honest man (we remain silent, of a Christian). *)

But Mr. Weyl reveals himself here not only as a wilful liar, but also, as I said, as a complete hypocrite. He promises here to prove that the so-called Old Lutherans are a new, un-Lutheran sect, which leads back to Rome; and

"Mr. Nast has started more wisely in this case. In his Apologist, he attributes to the Rev. Wyneken an "invocation or naming of the Blessed Virgin Mary". By the addition: "or naming" he secures his retreat, if one were to accuse him of lying. For now Mr. Nast, if he is taken to task, can say: I did not mean the word "invocation" as badly as it sounds, the addition shows that I understand by it only a "naming"; the latter is really what I accuse Mr. Pastor Wyneken of. - A burnt child is afraid of the fire."

what's he doing? - He takes up arms against the old true Lutheran church. He rebukes, namely, that the so-called "Old Lutherans" (apart from the invocation attributed to them) observe, or at least approve of, customs. He censures, namely, that the so-called Old Lutherans (apart from that invocation imputed to them) observe, or at least approve of, customs, and profess and defend doctrines, which Luther and all right-believing Lutherans have observed, or at least approved of, and professed and defended for three hundred years up to this hour! What does this mean, then, that Mr. Weyl does not say outright that he considers the Lutheran Church itself, with its doctrines and customs, to be a vestibule of the Pabst Church and a bridge leading out of Protestantism into the kingdom of Antichrist? The reason for the strange game that Mr. W. is playing here is obvious. Mr. Weyl does not want to lose the pretense that he is not an opponent of the Lutheran Church, but rather that he belongs to its faithful guardians. That Mr. Weyl really wants to wear this mask, we see not only from the title of his paper, but he also expressly declares this in the number of the same paper, where he writes: "They (the Old Lutherans) are not persons who hold to the purified doctrine of Luther above the Reformation of the sixteenth century, for we, and the whole Lutheran, yes, Protestant (!?) Church of America and Germany, have the honor to belong to them." Yes, in the following, Mr. W. writes that the Old Lutherans aroused discord, "and all this under the beautiful name Lutherans and Old Lutherans so dear to us . . . We have the honor and welfare of the whole Lutheran Church in America at heart This is one of the reasons we warn. Ober should we not blow the horn as watchmen?"

One does not know whether one should laugh or cry at this behavior of Mr. Weyl. We ask, can a man go further in the most impudent hypocrisy than he does here? First he writes: The doctrines of the Gospel are taught in the Augsburg Confession only "generally pure" (individual doctrines, which are taught falsely in it, must therefore be excluded; see: Shepherd's Vo. IV, 21.); the ceremonies of the Lutheran Church and its doctrine of the presence of Christ in the Holy Communion lead into the purgatory. The ceremonies of the Lutheran church and its doctrine of Christ's presence in Holy Communion lead back to the papacy (see above). In holy baptism man is by no means born again, as the Lutheran Church teaches in the Small Catechism, through baptism rebirth is only signified (see the 18th number of the Shepherd's Voice); "it is high time that no more evangelical-minded Christian should say: I am Apollonian, I Pauline, I Lutheran" 2c. (see therein V, 4.) and the like; indeed, S. Weyl first condemns those who would rather let everything pass over them than knowingly deviate from one letter of Lutheran doctrine, declares them to be the greatest enemies of his church, and calls them, because of this their adherence to the old Lutheran doctrine, "the greatest enemies of his church.

He then washes his hands in innocence with Pilato, stands up and says that he also has the honor of being a good Lutheran, that he certainly adheres to the teachings of Luther and the Reformation of the sixteenth century as much as anyone else; that the name Lutheran and Old Lutheran is "such a beautiful and dear name" to him that he would never want to give it up; in short, everyone will give him his testimony. In short, everyone will have to give him the testimony that he is a faithful guard on the battlements of the Lutheran Zion, who must therefore, of course, watch with hawk's eyes that nothing un-Lutheran creeps in, either in doctrines or in customs. - We ask again, can a man play the hypocrite in a more shameless way than Mr. Weyl does here?

Alas! What has become of the Lutherans in America, that a man who blasphemes the distinctive doctrines and customs of the Lutheran Church as papal, and who publicly denounces those who want to faithfully adhere to the doctrine and confessional ceremonies of this Church even in these last derogatory times, as Puseyites, that is, as secret Catholics, and most horribly slandered and persecuted them as seditionists and church-disturbers, who thus reveals himself as an enemy (albeit the most impotent) of the Lutheran Church - where, we say, has it come to that such a man, without blushing, can still dare to call himself a Lutheran in public, even to claim that he holds fast to the doctrine of Luther and the Reformation, and acts according to the calling which he has by virtue of the guardianship entrusted to him?! *) Must not the preacher Weyl believe that all Lutherans in America have either lost all sense and reason, that they do not notice how he hypocritically praises the old Lutheranism under the new hated name of "Old Lutheranism", or that all without exception who now still call themselves Lutherans in America do so just as he does, only out of hypocrisy?

"Even the Reformed in this country are beginning to be ashamed of this class of Lutherans, although the latter would like to unite with the Reformed into one church. Among others, a Reformed theologian writes the following in the Chambersburg "Christian Journal of the German Reformed Church" (No. 244): "That the Protestant Church in general deviated from the teachings of the Reformers in this respect (in Holy Communion) cannot be denied. In Europe this deviation occurred through rationalism (reason religion); but it occurs no less in America. This is especially striking in the Lutheran Church of this country. Here (namely, in a book by the excellent Reformed theologian, Dr. Nevin), striking passages from the so-called *Lutheran Observer* (a magazine in English, like the *Shepherd's Voice* in German) of recent times are brought forth, which only too brightly expose the shame of his miserable abandonment of mind and faith. O Luther! Thou man of God full of strength and full of life, bastards make themselves wide with thy name, but the right inheritance will yet remain only for the children!" - So writes a Reformer about the so-called American Lutheran Church, and on the basis of undeniable truth. - O shame! - How? you Lutherans, isn't it time we learned to be ashamed of ourselves and finally repented?

O you Lutherans, who still want to remain in the faith of your fathers, open your eyes! Do you want to let yourselves be aped any longer by wolves who do not even wear sheep's clothing, but who, pointing to their wolf's pelt and mocking you and God, cry out: "Are we not faithful shepherds? are we not vigilant watchmen? - But you, who - men like Mr. Weyl at the head - have hitherto still called yourselves Lutherans, even insisted on this name, and yet with heart and mouth reject the doctrine of the Lutheran Church as it is laid down in its confessions, do you want to continue to stand as the most miserable hypocrites in the eyes of all sensible and honest people? Will you not even think what God, who is a God of truth, has threatened the hypocrites and liars in his word? If you want to know the fate that will befall you if you do not repent, look up what is written in Job 8:13, 14, Ps 5:5-7, Jer 23:15, Rev 22:15. Look into yourselves, become honest people again, give up the name that you have been wearing against all truth, and just say outright that you do not want to be Lutherans and that you only wanted to deceive people with this name, and ask God and man for forgiveness. That is the way by which you can again come to an honest name. Then call yourselves what you like, what is it to us Lutherans then? You see at least this much in advance, that you may not then call yourselves Reformed, for they, too, are most grateful for your brotherhood. We have recently heard of a great "World Convention" that is supposed to have recently come into being; we think that you might find entrance there, if you knock. But if you will continue to carry the hypocrite's larva, and call yourselves after Luther, you shall know that we, too, will continue to testify against you, to expose your hypocrisy to the poor deceived people, and to cry to God in heaven day and night for help against your lying, as long as we can still stir our tongues! What is the matter? God will look into it, and shame will be your reward! See Psalm 12.

But enough of this now! - We had to say this beforehand in order to protect our readers from the misunderstanding that we are defending a newly formed sect when we speak in favor of certain doctrines and customs that are now often suspected of being papist remnants. From the foregoing, it will hopefully be clear to every reader that the question is not whether a new, so-called "Old Lutheranism," as Mr. Weyl speaks, but whether the old true Lutheranism, which Mr. Weyl actually means, leads to Rome. We now proceed to answer this question.

Now, first of all, as regards the ceremonies of the Lutheran Church, for the sake of which it is said that they are related to the Roman Church, they are not related to it.

If one accuses the Lutheran Church of being inclined toward the Roman Church, then every reasonable person will admit that if the Lutheran Church has some things that one also finds in the Roman Church, this in itself cannot prove that the former is inclined toward the latter. For if this were so, this reproach would have to apply to all Christian denominations. For have not other parties in Christendom the same Bible, the same apostolic, Nicene, and Athanasian creeds, the same baptism, the same ministry, the same Sabbath observance, etc., as the Romans? Have not other so-called Protestants also church buildings, towers upon them, bells, organs, the use of folding hands, kneeling, and uncovering the head at prayer, and the like? Who, therefore, will accuse the Reformers, the Methodists, the Protestants, of 2c. Who will therefore accuse the Reformers, the Methodists, the Protestants, of leaning towards Catholicism, because they have such things in common with the Catholics? Certainly no one. He who would call the mere acceptance of certain innocent ceremonies, (which he himself, perhaps, like Mr. Whoever thinks that the mere acceptance of certain innocent ceremonies (which he himself, perhaps, like Mr. Weyl, regards as "child's play") is popery, cannot possibly know what popery is, and must regard it as something very innocent; about such a judgment no one will certainly rejoice more than the papists themselves, for who could better justify popery than he who asserts that the secret of antichristian wickedness consists in the use of wax lights, in a priest's skirt, and in the inverted position of the preacher at the altar, and the like?

(To be continued.)

(Submitted.)

Fort Wayne Lutheran Seminary.

After it has pleased the almighty and all-merciful God to revive our dear Lutheran Church even by means of the false union of our time on this side and on the other side of the sea, faithful children of this church in the German fatherland have, in the labor of their love, also taken heartfelt care of their fellow Lutherans who have migrated over here. To this end, for four years they have made it possible for 19 faithful and church-minded men to come over here to serve the Lutheran Church here as preachers and school teachers, after they had been prepared for this in their homeland, tested and provided with special instruction. In more recent times, however, the self-sacrificing love of the dear brothers on the other side has gone even further. In view of the local need and in order to prevent a future shortage, they have planned to found a seminary in Fort Wayne, so that believing young people, equipped with the necessary gifts, could be trained for the future assumption of the holy ministry in the Lutheran Church. To this end they have not

The church had already sent over some funds for the construction of a seminary building, but also a candidate of theology and 11 young men who had already received instruction from proven Lutheran pastors in Germany for a shorter or longer period of time.

These-another candidate of theology, who is also to participate as a teacher, is to be expected within a short time-have already arrived here last month, and after the most necessary arrangements have been made for the time being, in that the construction of the seminary building cannot begin until next spring, so under the gracious protection of God the teaching is to begin this month.

We do not intend to publish anything more detailed or definite about the establishment of this church. We will limit ourselves for this time to directing the attention of our dear readers and the faithful Lutheran congregations to only two points.

The first is a brief description of the purpose of the Seminary; the second is a heartfelt request to all faithful children of the Lutheran Church who do not yet have their own institution of this kind to take this little plant under their care and to help water it with prayer and help. As far as the purpose of the seminary is concerned, we make no secret of it, but freely confess that it is our heartfelt prayer, desire and will to provide the church with servants in our pupils under the grace and blessing of the Triune God,

1) who hold to the example of sound doctrine and abide in what is familiar to them, as the orthodox church, now called Lutheran, believes, confesses, and teaches on the basis of the divine Word from the beginning;

2) who, accordingly, have nothing to do with the church menagerie contrary to Scripture and false unionism of our day, in which, unfortunately, even here in this country, either in confession and practice, or in the latter, most of the so-called Lutheran synods and congregations are entangled, *) but who, rather, fight for the faith that was once given to the saints, and desire and enter into no other agreement than that which is in one faith, confession, and doctrine in all articles of the truth delivered to us by God in His Word unto salvation;

(3) Who have gained a sound and thorough knowledge, and, whether God wills it, also inward experience, of this truth;

(4) Who are able to teach others this truth, and to rightly divide and understand the word of God, the law and the gospel.

to bind and ward off the rotten and swarming spirits;

(5) Who have a pure heart and a sincere love for their church, as those who have the mystery of faith in a pure conscience;

6) Who are willing to gladly and willingly endure all kinds of crosses and tribulations from within and without for the sake of the high-minded confession and the pure and one doctrine;

7) To take heed to themselves, and to the flocks, which the Lord and Arch Shepherd may one day command theirs, to feed them faithfully in whole and in part with pure word and sacrament, and also to be models of their flocks in life and walk, and in all the fruit of the Spirit.

(8) Who, finally, are also diligent to maintain unity in the Spirit by the bond of peace, even among themselves, remembering that they are not only created by the same Father, and redeemed by the same Son, and sanctified by the same Holy Spirit, but that they serve this their God in the same most holy cause, namely, the edification of his holy Church. They serve as his co-workers in the same holy cause.

To raise up such servants of the Church in a shorter or longer time, according to age, condition of heart, and gifts, by the gracious assistance of the Holy Spirit-that is our purpose. This is our purpose and goal. But in order to realize this purpose as far as possible, to reach this goal as far as possible, it is necessary-and this is the other point of my fraternal address-to pray for and help not only our dear brothers in the faith in Germany, but also those here in America, for whom this institution was especially founded.

How many of these latter build houses and barns and plant orchards also for their children, and tend these their buildings and plantings with faithfulness and care; that their children and their children's children may have earthly profit therefrom. Should they not also help to water and care for this spiritual planting through faithful intercession and active cooperation, from which they and their children, under God's blessing, can still reap a heavenly benefit? Would they like to watch idly while their friends cultivate their fields and build their houses, while they themselves are strong enough to at least help in such labor of love?

Accordingly, I hope to make no wrong request of the sincere sons of our beloved Church, even if there are only a few of them, in view of the present decay and distortion of the same, to give the German brethren and members of the faith a chance to see the Church in a new light.

We ask you to help us in the care of the local seminary, this spiritual work of love, with praying hearts and open hands. After all, our feet are willing to carry the whole body wherever the head wants to go, just as, conversely, the eyes and hands, indeed the whole body, are inclined to the feet and to help them.

and care for them, if they have suffered! Shall we then, who are a spiritual body in Christ, be put to shame by our mortal body, and not give one another a helping hand, and do the work of love together?

Should we, who have been entrusted by the Lord with the precious jewel of the pure doctrine of salvation and the unadulterated sacraments, even for the purpose of propagation and propagation, coldly, alienatedly, and suspiciously isolate ourselves, or idly and wearily lay our hands in the bosom? Shall our zeal for the preservation of pure beatific truth be surpassed by the zeal of papists and enthusiasts for the preservation of their soul-corrupting heresies? Therefore, beloved brethren and fellow-believers on this side of the sea, who still love your Church as the pillar and foundation of the truth, who also bear on your hearts the preservation of the same among our immigrated brethren in faith, thousands of whom immigrate every year, lend a hand here! Let us also join together in this, as Nehemiah and his followers did, and with one hand fight against the papists and the enthusiasts, the false brethren and all unchurchlike unions contrary to the Scriptures, and with the other hand build up! Now the faithful Lord and God, who allows the sincere to succeed, will make his sweet word of promise come true for us in this sense also. May he do so by grace! Amen*)

Dr. W. Sihler, Lutheran preacher at Fort Wayne, Ind.
d. currently board of the seminary.

Fort Wayne, October 24, 1846.

*Every incoming gift of love for the Seminary shall, with the kind permission of the editor, be reported quarterly in the "Lutheraner" and its proper receipt certified therein.

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*It is a well-known fact that the so-called Lutheran General Synod, e.g., in the doctrine of the Holy Scriptures, was not a part of the Lutheran Church. General Synod is thoroughly reformed, e.g. in the doctrine of the holy sacraments. It is a well-known fact that the so-called Lutheran General Synod is thoroughly reformed, e.g. in the doctrine of the holy sacraments, and in church practice is variously Methodist; that further, e.g. members of the Lutheran Synods of Ohio and Michigan serve mixed congregations as such,

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3. St. Louis, Mo., Nov. 17, 1846. No. 6.

Friedrich Myconius.

Line instructive and uplifting life story, retold from ancient writings.

Chapter Three.

Of Myconii faithful evangelical day's work.

As soon as Myconius had escaped his persecutors, he began to preach publicly the One whom he had already confessed in the monastery under so many temptations. From Buchholz he went to Zwickau, at least we meet him there in 1524, and from there he wrote a letter of comfort to the friends of the Gospel in Annaberg. In the same year the Lord brought him to the place of work, where he stayed until the end. At the request of the council, the congregation, the dean, the convent and the ministry, he was called by Duke John to preach in Gotha and moved there around Assumption Day (August 15). For the city of Gotha, as well as for the entire Thuringian district, of which Myconius later became superintendent, he earned the greatest merits by planting the Gospel there. In addition, he also served other regions and countries with the gift bestowed upon him by the Lord and actively participated in several important religious negotiations; as we will report recently.

One of his first works was to use the parish goods, which had hitherto been devoured by the monks and nuns, for the establishment of schools and the equipping of preachers' posts. It cost no small effort, as he himself says, "to build a new house out of the old, muddy, crushed wood," and in order to put things in order, he had to wade against the tide and pull everything out of the fire. He had to do with this until his later years. At the same time, however, it was also necessary to resist those who, in the false spirit of evangelical freedom, wanted to turn the lowest to the highest. In 1525, the well-known peasant revolt arose, which was led in Thuringia and Franconia by Thomas Muenzer. There it succeeded then particularly by the efforts of Myconius and sermon that of the city Gotha and its care all rebellion far away.

was held. Similarly, he persuaded a bunch of rebellious peasants at Lichtershausen, who wanted to drag down the castles of Gleichen, Mühlberg and Wechsenburg and drive out the nobility, to disperse.

For the sake of chronology, it should be noted here that in the following year (1526), following Luther's example, Myconius decided to marry and married a respectable virgin, the daughter of a Gotha citizen, Bartholomäus Jacken, who bore him nine children, of whom at most four survived him.

Furthermore, in the 1st of 1527 he had the opportunity to preach the Gospel in many places where it had never been heard before. The then Elector Prince, Duke John Frederick, the future Elector and faithful martyr of the Gospel, made a journey to Cleves at the beginning of that year to meet his bride, Sibylla, daughter of Duke John of Eleve. In his entourage he also had our Myconius, who had to preach before him daily. This happened in many cities and also in Düsseldorf at the castle. A Franciscan monk, Johann Korbach, was indignant about this, and a disputation arose between him and Myconius, in which the latter overcame the monk by his gentleness as well as by his understanding of the divine word, according to 1 Petr. 3, 15. 16. But soon there were more important things to do at home, because still in the same year the visitation of the churches and schools began, which the Elector had arranged in his lands, and which lasted until the year 1529. Myconius was also called in for this purpose and, together with Melanchthon and Justus Jonas and the secular councilors Johann von Planitz, D. Hieronymus Schürf and Erasmus von Hangwitz, took over the visitation of Thuringia, where the beginning was made. This visitation was repeated again in 1533, and Myconins was again present with Melanchthon, Justus Menius, pastor in Eisenach, Christoph von Planitz, Georg von Wagenheim and Johann Cotta, mayor of Eisenach. The greatest difficulty in this visitation was where to get sufficient salaries for the preachers; for the common people, although they had been freed from all the burdens and burdens of the mendicant monks, were not in a position to pay their salaries.

The church, however, did not want to give much to its pastors, and among the nobility, some had seized the church goods themselves, so that one had to use force to get them out of their hands again. But Myconius and his assistants, "with great care, effort, and labor," brought it about that every parish now had its teacher and dedicated income, every city its school and what belonged to the church. Oh, dear God," sighs the pious man at this narration, "you have given that it be well judged; grant that it also be well kept and maintained.

It would be going too far if we wanted to list everything individually that Myconius helped to accomplish in that busy and blessed time of the church. It should therefore only be mentioned that he was present at the Convention in Nuremberg (in 1532?) and that in Frankfurt (in 1539); likewise, that he attended the religious discussion in Marburg between Luther and Zwingli (in 1529) and the meeting for the conclusion of the Wittenberg Concord (in 1536). Only two of his main affairs from the later years of his life may be told.

The former seems very honorable and important, but in the end was very unpleasant. King Henry VIII of England, at first so zealous a friend of the Papacy that he himself wrote a pamphlet in its defence, later inclined himself to the Gospel, entered into communication with the protesting princes, and at his repeated request a legation left for England in 1538. Among them were Franz Burckhard, Vice Chancellor of the Elector of Saxony, Georg von Boyneburg, a Hessian nobleman and doctor of both rights, and once again our Frederick Myconius. King Henry decreed three bishops and four doctors of theology, with whom the envoys negotiated the Augsburg Confession for a whole summer, without being able to censure any article with scripture or reason, "so that in all England there was a common hope that Christ would get place and room there." The King also commanded the Gospel to be preached purely, but none the less the Sacrifice of the Mass, the Communion

under one form, the auricular confession and the priestly marriage were retained. The envoys departed with good hope, but "then it became apparent - Myconius tells us - that this Heinzen was only concerned with spiritual income: he broke the gold and silver coffin, the richest jewel in the world, St. Thomas Cantuariensis' tomb, item Maria de Bara Thalassa; took all the spiritual goods of the country to himself, set a collator over them, and carried annually many hundred thousand florins. This was the gospel of Heinzen, which he sought." Later the king raged against the confessors and teachers of the gospel, burned and beheaded many faithful teachers and bishops, "Summa, says Myconius again, Herod was not so tyrannical against Christ and Nero against the apostles, and this kingdom was well dyed and fertilized with Christian blood."

The other business was all the more pleasing in the following year, 1539. Duke George of Saxony died in this year, and the Reformation of the Meissen lands began under his successor Henry. Our Myconius, who had just returned with the Elector from the Frankfurt Convention, had the great joy of being able to preach the Gospel in public, and even to establish it in this place for the first time, in Annaberg, where he, as a poor student, had had that meeting with Tetzl, where he went to the monastery in terrible distress, where there were so many souls in need of salvation whom he had previously only been able to comfort in writing. It was on Sunday Cantate, May 4, that Duke Henry's court preacher, Lindemann, preached in the morning, but Myconius preached in the afternoon before an incredible crowd of listeners at Annaberg.

At Pentecost, Myconius went to Leipzig with the Elector and several other theologians and stayed there with the Wittenberg professor D. Creuziger when the others left. Here he again faithfully helped to establish the Word of God and to establish good Christian order, so that D. Justus Jonas gave him the testimony: "Myconius is the right apostle of the Leipzigers, even the bishop in Meissen, who will create more benefit in this province than all those before him. The university offered the most resistance, until here, too, Myconius and Creuziger won a brilliant victory with God's word. Friday, June 21, they disput'd before and in the afternoon about eight or nine and a half hours against the adherents of the papal doctrine, which had been supported by one v. Matthaeus of Halle, in the presence of the whole university and a great multitude of people, and God gave grace "that the devil with all his following, lying, and blaspheming, with all shame, but Christ with his word and sacrament, drawn like gold through the fire, endured in all glory, and retained the victory." "Then fell - says Myconius in his coarse language - of the pope and of the devil that rides him, stuff

even in mud. The sophist D. Melchior Klinge trolled himself, the preacher monk Licentiate Balthasar fled to Würzburg, F. Ochsenfurt died afterwards. In sum, the roof flowers withered before the heat and brilliance of the suns of God's word."

The Leipzig magistrate asked the Elector to allow Myconius to remain there for another year or two, since he was much loved and honored by the citizens and it was hoped that his stay would be of great benefit to the city; and the Elector allowed this. It is true that the people of Gotha complained of this, and urged the Elector to let their preacher return; but the pious lord answered them: "As he would be inclined to restore their pastor and pastoral caretaker to them and let him remain in Gotha, but because he would be needed for the work of spreading the holy Word of God, its praise and honor, and through God's grace for much happiness, they wanted to be patient for a while, so that the pure doctrine of the Gospel and Christian ceremonies could also be planted and established in and among the neighbors. In the meantime, however, they would like to be careful and have good regard that both preaching and the administration of the holy sacraments and other things are not neglected. And so Myconius remained in Leipzig for eighteen months, except that in June 1540 he traveled with the convent in Hagenau. Towards the end of the year 1540 he finally returned home to Gotha.

(Conclusion follows.)

(Submitted.)

Justification.

Mr. Redacteur!

We, the undersigned, find ourselves obligated to vindicate Pastor Wyneken, present preacher of our congregation, against the shameful accusations which, emanating from some of our members, have been spread most zealously by Christian and other periodicals, especially by the Weyl'schen Hirtenstimme, as if he were deviating from the teachings of the Lutheran Church and seeking to lead the congregation to the Roman Church. We therefore ask you to include the following of our resolutions in the "Lutheraner" for publication:

Resolved: We recognize and declare Pastor Wyneken to be a faithful preacher of the Lutheran Church and his preaching to be entirely conformable to the doctrine set forth in the Confessions of our Church.

Resolved: We recognize and declare counterfeit accusations to be malicious, shameless slander.

Resolved: We desire that Pastor Wyneken continue to teach among us and administer his ministry as he has taught heretofore.

Resolved, that those who have brought the above accusations against Pastor Wyneken, since they have not appeared before the church council to substantiate them, shall be excluded from the congregation as of today, and shall remain so, if they do not recant within 14 days. After this time, the names of those who have recanted, as well as those who remain excluded, shall be published from the pulpit.

Resolved, That the above resolutions be published in several Lutheran periodicals.

The unanimous Church Council.
unanimous congregation of the second Lutheran church here.

Baltimore, October 7, 1846.

(Submitted.)

The (Pseudo) Lutheran Shepherd Voice contains in No. 18. under the heading: "Thoughts from books and from experience," a fragment of an address to confirmands. There it says edifyingly:

"A new life shall now begin in you. Just as baptism is a bath of rebirth, so the day of confirmation of baptism shall be a day of rebirth. The old man, with his sloth, with his carelessness, with all his infirmities and follies, shall be buried, as it were, on leaving the land of childhood, and shall entirely disappear; as new men the young Christians shall return home from the altar at which they renewed their baptismal covenant, etc."

Behold, dear German Lutherans! how boldly here with few words 1.) the sacrament of holy baptism is degraded to a basically meaningless ceremony. (2) the act of Confirmation (which, after all, is nowhere commanded in the Holy Scriptures, and was not even mentioned by Lutherans until the second half of the sixteenth century). (2) the act of Confirmation (which, after all, is nowhere commanded in the Holy Scriptures, and was only introduced here and there by the Lutheran Church in the second half of the sixteenth century) is just as brazenly pushed into its place; and how (3) the old Adam-i.e., original sin or corrupt human nature-is supposed to "entirely disappear" through the latter act. For if, according to this discourse, holy. For if, according to this discourse, holy baptism is to signify merely a bath of regeneration, but confirmation is to effect it; the latter would really signify nothing, because in such a case it would neither give nor avail anything. How finely the speaker here abrogates God's command and promise, and teaches instead "vain deceit, which self-will invents." He has here excellently imitated his predecessors, the Pharisees and scribes, whose example Ma2c. 7, 13. is held up to us as a warning.

And such blasphemies, such soul-corrupting weeds, a pastor who calls himself Lutheran includes in his magazine, so that it may be spread even further! Your reader

If you want to learn to recognize the tree by its fruits, please take Dr. Luther's small catechism at hand (which Mr. Weyl at least seems to have forgotten). There you will find in the fourth main part about the nature of holy baptism. There, in the fourth main section, you will be told quite differently about the nature of holy baptism: namely, that it is - not merely signifies - "a bath of regeneration and renewal of the Holy Spirit, Tit. 3. Tit. 3." and to the question, "What giveth or profiteth baptism?" find the answer, "It worketh forgiveness of sins, redeemeth from death and the devil, and giveth eternal blessedness to all that believe it, according to the words and promise of God." You will further see from the answer to the question, "What then is the meaning of such baptisms in water?" that "the old Adam is to be baptized in us by daily repentance," etc., thus not even by holy baptism (much less by the baptism of the Holy Spirit). Therefore, not even through holy baptism (much less through confirmation) does the old Adam completely disappear, but he does lose his dominion over the believing baptized person. But whoever, like Mr. Weyl, contrary to "daily experience," does not feel the old man, let him believe the Scriptures, what they say about it, Rom. 7 and Gal. 5. If a learned Lutheran, according to the new fashion, still wants to object: that in this question there is also talk of a meaning, answer to this: that this meaning is not to be referred to the whole act of baptism, but only to a part of it, to the immersion or pouring of water. If he makes further objections, refer him to Dr. Luther's Large Catechism. God will cut off all lies, That teach us false pretences; To which their tongues proudly speak, Defiance, who will defend us? We have right and power alone: What we set is common, Who is he that shall rule us? But to refute such bottomless essays with God's Word and Luther's teaching, that even An unstudied layman.

Does the old Lutheranism lead to Rome?
(Continued.)

We have reminded you in the last number, and every impartial reader will agree with us, that the old Lutheran Church had some ceremonies in common with the Roman Church, but that there could be a certain similarity between these churches in some outward customs, without there necessarily being an inward affinity between them. Hence the question arises: In what case would one rightly conclude from the use of certain ceremonies in the old Lutheran church that the old Lutheranism led to Rome? We answer: 1. if the Lutheran Church, together with the ecclesiastical ceremonies, had also adopted the false doctrine of the Roman ceremonies, and 2. if the old Lutheran Church, together with the Roman ceremonies, had also adopted the false doctrine of the Roman ceremonies.

the Lutheran Church would also have retained the customs of the Roman Church that are contrary to God's Word, and among these just those that contain something peculiar to the Roman Church, belong to the very essence of the Pabstacy, and were introduced to favor and support it. If it turned out, on the occasion of an exact investigation and comparison, that the Lutheran Church teaches of its ceremonies quite differently from the Roman, the former rightly, the latter wrongly; if it turned out that the Lutheran Church had retained only the good, wholesome usages of the Roman, according to 1 Thess. 5, 21. If it turned out that the Lutheran Church had only retained the good, wholesome customs of the Roman Church, which have no connection with the Papacy, and which were perhaps already in use before the rise of the Papacy, in the best time of the Church: then the accusation would also turn out to be obviously false, that the old Lutheranism led to Rome through its ceremonies; then it would only turn out that the Lutheran Church at the time of the Reformation had not been foolish, or, as we Germans say, had not thrown out the baby with the bath water. It all depends on the test, and this is what we want to do now. How does the Roman, so-called Catholic Church teach of its human institutions, ceremonies, or ecclesiastical customs? We find this clearly stated in its public, generally recognized symbols or ecclesiastical confessions. Among other things, the resolutions of the church assembly held at Trent state: "Whoever says that the accepted and approved customs of the Catholic church, which are to be observed in the celebration of the sacraments, are either despised or sinlessly omitted by the ministers of the church, or that they may be exchanged by any minister with new and different ones, let him be accursed" (Ooneil. D-ill.). (Ooneil. D-ill. 86. "8. 7. Gau. 13.) In another place of the same confession it is said, "The holy synod resolves that the bishops . . . by written ordinance, and with superintending penalties, shall prevent the priests from being led to any other than the proper (äebtlis) (8683. XXII DsM'ök6 vb8. 6t 6vir. 6t6.) It is further said, "Likewise, it (the Church) has put into use ceremonies, or other ceremonies and prayers, in the celebration of the Mass, than those which have been tested by the Church and accepted by frequent and praiseworthy use. (8683. XXII DsM'ec. Ü6 vb8. 6t 6vir. 6t6.) Further it is said: "Likewise it (the church) has taken ceremonies into use, as, secret blessings, lights, incenses, garments, and the like much else, according to apostolic order and tradition (Ueberlieferung)." (8688. XXII. 8uvr. w88. enp. 5.) At last it is said, "Although Christ the HErr instituted this reverend Sacrament under the form of the mass *), and other songs, feast 2c., which serve bread and wine, and delivered it to the Apostles, ... the Church has approved this custom of communicating under one form (of giving only the bread to the laity in Holy Communion).

and resolved that it should be held to be a law, which it is not lawful to reject, or to alter at pleasure, without authority from the Church itself." (Sess. XXI. Doctr. de comm. cap. 1. 2.) From these decisions it is clear that in the Roman Church consciences are bound to the ceremonies, that the omission or alteration of even the smallest parts of them is made a sin and punishable, and that the human ecclesiastical ordinances concerning the ceremonies are often placed on an equal footing with the divine commandments, even above them. For this reason, anyone who converts to the papacy must swear to all the Roman ceremonies. For thus it is said in the *Professio fidei*, or Roman Catholic religious oath: "I also most firmly accept the apostolic and ecclesiastical traditions and the other customs and ordinances of the same church. I also accept and admit the accepted and approved usages of the Catholic Church in the solemn administration of all (seven) Sacraments." Does the Lutheran Church for the time being agree with the Roman Church in this doctrine of ceremonies? Far be it from that! Rather, our church distinguishes between human and divine commandments in the strictest manner, guards the jewel of Christian freedom with a fidelity that one seeks in vain in other churches, and declares precisely the Roman church's doctrine of ceremonies to be one of its most abominable abominations. Among others, the 7th Article of the Augsburg Confession states: "For this is sufficient for the true unity of the Christian churches, that the gospel be preached with one accord, according to a pure understanding, and that the sacraments be administered according to the divine word. And is there not need for true unity of the Christian churches? That the same ceremonies, instituted by men, may be held everywhere, as Paul saith, Ephesians 4, One body, one Spirit, as ye are called unto one hope of your profession. 4: One body, one Spirit, as ye are called unto one hope of your profession; one Lord, one faith, one baptism." Furthermore, in the fifteenth article of the same confession it is said: "Church ordinances made by men are taught to be kept, so that they may be kept without sin, and serve for peace and good order in the church, as certain celebrations, festivals, and the like. But instruction is given that consciences should not be troubled with them, as if such things were necessary to salvation." Further it says in the 26th article: "Also in this part many ceremonies and traditions are held, as, order of that in the church order is kept.

*) Mass means here, as in many writings from the time of the Reformation, as much as: holy supper.

Besides this, however, the people are taught that such outward worship does not make one devout to God, and that it is to be kept without burdening the conscience, so that, if it is omitted without annoyance, it will not be sinned against. This liberty in outward ceremonies was also kept by the ancient fathers, for in the Orient (in the moral church) the paschal feast was kept at a different time from that at Rome. And since some would take this inequality for a separation in the church, they are admonished by others that it is not necessary to keep equality in such customs. And thus saith Irenaeus, Inequality in fasting doth not divide unity of faith. As also Vi8tin6t. 12. is written of such inequality in human ordinances, that it is not contrary to the unity of Christianity. And *Tripartita* hist. lid.' 9. shows together much unequal church custom, and sets down a useful Christian saying: the apostle's mind was not to institute holidays, but to teach faith and love."

Further, in the 28th article it is said: "Those who establish human statutes do also thereby contrary to God's commandment, that they put sin in food, in days, and such like things, and thus burden Christendom with the bondage of the law that it should be a mortal sin to do manual labor on holidays, even without the offense of others." -Further on, in the same article, it is said: "What then is to be thought of Sunday and such other church ordinances and ceremonies? To this ours give this answer, that the bishops and pastors may make order, that it may be orderly in the church, not to obtain God's grace, nor to do enough for sin, nor to bind the consciences to think such things necessary for divine service, and to consider it sinful if they break them without offense. Thus St. Paul commanded the Corinthians that the women in the assembly should cover their heads 2c. Such an order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases,*) and to keep them so far away that one may not offend the other, so that there may be no disorder or wildness in the church."

The Apology speaks of this: "For the same unity (of the church) we now say that it is not necessary that the statutes of men, whether they be *universal* (general) or *particulares* (introduced only in individual provinces), should be the same everywhere. For the righteousness that is for God, which comes by faith, is not bound by outward ceremonies or human statutes. For faith is a light in the heart, which renews the heart, and makes it alive, as

*) About this passage see the remarks given below.

external statutes or ceremonies, universal or particular, are of little avail." (Art. 7.)

Further, in the 15th Art. of the Apology, it is said, "Therefore it is the apostles' opinion that this liberty should remain in the churches, that no ceremonies, neither the law of Mosi, nor other statutes, should be esteemed necessary services of God."

Finally, the Concordia formula on this subject is expressed thus: "We believe, teach, and confess with one accord, that the ceremonies and church customs, which are neither commanded nor forbidden in God's Word, but are instituted solely for the sake of prosperity and good order, are not in themselves a service of God, nor a part of it, Matt. 15: "They honor me in vain with human commandments. We believe, teach, and confess, that the church of God hath power in every place, and at all times upon the same occasion, to change such ceremonies as may be most profitable and edifying to the church of God." (Summar. Term. Art. 10.) -----

Thus the Lutheran Church speaks of the ceremonies. Whoever now compares how the Roman Church teaches about them, will agree with us in the assertion that the validity which the ceremonies have in the Lutheran Church, far from leading to Rome, has rather drawn an insurmountable wall and an eternally separating partition between the Lutheran and Roman Churches. For in the Lutheran church all human institutions in the church, or ceremonies, are pieces of Christian liberty, which may be kept or changed or abolished at pleasure by any congregation in any place and at any time; but in the Roman church the consciences of Christians are bound to them, as to things commanded by God himself, which therefore can neither be omitted nor changed without sin.

Here, perhaps, some will say: But do you Old Lutherans not quite obviously act against these principles of the old Lutheran church, since you place such great emphasis on some ceremonies, sometimes decisively rejecting some, sometimes decisively holding on to others, so that you cause divisions even for the sake of certain ceremonies? We shall answer this question in the next number.

(To be continued.)

This has often been so misunderstood even by honest men that, on the basis of it, they thought they had full power in their congregation as Lutheran preachers, as far as the performance of ceremonies and the like is concerned. The "obedience" mentioned in that passage of the Augsburg Confession. The "obedience" mentioned in that passage of the Augsburg Confession, however, is by no means to be understood as if the preacher had the power to order the ceremonies, and the people thereby only the duty to observe and obey them; this would conflict with the saying of the apostle: "Not as they that rule over the people." 1 Pet. 5, 3. Let no man rule in the church, neither the preacher nor the people; "One is your Master, Christ; but ye are all brethren." Matth. 23, 8. If the pastor preaches Christ's word, the people must certainly obey him in this, for then Christ's saying applies: "He that heareth you heareth me; and he that despiseth you despiseth me." Luc. 10:16: But if it be a question of things which Christ neither commanded nor forbade, of ceremonies and other indifferent human ordinances in the church, then no one is to command, but the preacher instructs the people, and in communion with them establishes the most wholesome ordinances, which all then observe for love and peace. To the above passage of the Augsburg Confession, therefore, old I. B. Carpzov, in his "Introduction to the Symbolic Books," adds by way of explanation: "All this, however, does not exclude the consent of the congregation, but rather includes it, so that the bishops always have the consent of the congregation in this, and no such ordinances are made against their will."

We find the same interpretation in Luther's writings. He writes about 1 Pet. 5, 3: "St. Peter has overthrown and condemned with one word all the rule that the pope now leads, and clearly shows that they have no power to command a word, but that they alone are servants, and say: this is what your Lord Christ says, therefore you should do this. (Luther's Works. Hall. IX. 821.) Further, Luther writes in his "Of Secular Authority," 2c.: "There is no supreme among Christians but Christ Himself, and Christ alone. . . . What then are the priests and bishops? Answer: Their government is not an authority or power, but a service and office; for they are not higher or better than other Christians. Wherefore they shall lay no law nor commandment over others, without the same will and leave; but their government is nothing else, but to do God's word, that they may lead Christians, and overcome heresies." (Ibid. X. 465.) Finally, Luther, d. d. July 21, 1530, writes to Melanchthon at Augsburg, whence the latter had asked Luther for counsel, how much he might yield to the Papists in regard to episcopal power in matters of ceremonies, as follows: "A bishop, as a

Some remarks on the power to set up ceremonies in a community.

We have quoted the following words from the Augsburg Confession in the above essay: "Leads the old" 2c.: "Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases." 2c. These words are already

Bishop, has no power to interpret some statutes or ceremonies of his churches, without the consent of the church in plain words, or in a tacit manner. Because the church is free, and a ruler (woman), and the bishops may not lord it over the faith of the churches, nor grieve and molest them against their will. For they are only servants and stewards, not masters of the churches. But if the church, as one body, agrees with the bishop, they may impose on each other what they will, if only godliness does not suffer thereby, may again leave such things as they please." [This doctrine, that the power of the church, and therefore also the power to institute ceremonies, is not in the hands of the pastor alone, but in the hands of the whole congregation or church, we find in the writings also of the later Lutheran theologians. Among others, Johann Georg Walch, who was responsible for the invaluable Hall edition of Luther's works, writes in his philosophical Lexicon: "If the church is in the natural state of consisting of such persons as live (as Christians) outside of a civil society (as in America, where the church exists separately from the state), then the whole congregation^") has the rule, which can either administer it itself by uniting the votes, or assign the supervision to some, or appoint a church regent." See the article: Church Regiment. p. 1563Z Furthermore, in his Church History of the First Four Centuries, he writes: "From what has already been said, it is easy to judge what the nature of the regiment was in the apostolic church. It was nothing other than the power to establish in external ecclesiastical matters (inparUduZ Zaeroium extermis) that which belonged to the preservation of a good order and to the easier attainment of the purpose of the church. The authority was such as was common to the teachers and hearers, and removed from all rule; that not only the apostles and ecclesiastics, though these had their authority before others, but also the hearers possessed this authority, we read in the books of the New Testament, and we perceive from this that when anything was to be considered and decided, the people also gave their voice." (Hwt. eoeleZ. p. 431.)

Preliminary rejoinder.

After we, the undersigned, not long after our arrival in North America, met with Pastors Grabau in Buffalo and Krause

*By the whole congregation or church, Lutheran theologians understand not merely the people or the laity, but the audience with its preacher, the flock with its shepherd. Luther says: "The Christian church is called the number or multitude of the baptized or faithful who belong to one pastor or bishop, whether in one city, or in a whole country, or in the whole world." (Works. Hall. XIX. 1102.)

in Wisconsin, we were not a little pleased with the hope that we would be able to stand with these fellow believers in an equally ecclesiastically distinct and fraternally intimate fellowship of faith and confession. Unfortunately, this hope has disappeared from us more and more. The reason for this was a so-called "pastoral letter" which Pastor Grabau had issued to his congregation in 1840 and which he had also sent to us for review. As much as we had to acknowledge the purpose of this pastoral letter and the greater part of its content, we were not only disconcerted by certain developments in the whole version of the letter, but also by the principles expressed in it, which related to the mutual relationship between preachers and congregations, as well as to ordination, church orders, etc. We expressed our misgivings at first merely in shorter hints, but then, when these did not lead to an understanding, also in a more extensive discussion d. d. St. Louis, July 3, 1843, the more sincerely and confidently, the more we were called upon to do so from within and without, and, as we have already remarked, by Mr. Pastor Grabau himself. But to our not insignificant astonishment, not only was our entire argument rejected as improper and unjust, but we were also confronted with a whole long series of enumerated errors of which we were supposed to have been guilty in our letter. It was not difficult to justify ourselves on account of these alleged errors; But because Pastor Grabau, in the long and detailed rebuttal in which he sought to prove our errors, at the same time defended his pastoral letter throughout, and in so doing asserted all the more decisively those principles against which we had had to warn him, while at the same time misinterpreting our words and expressing the most bitter suspicion against us, the prospect of an understanding and true fellowship among us ever coming about was increasingly lost. Nevertheless, we answered for ourselves and our first refutation of the pastoral letter on January 15, 1845, both from the Holy Scriptures and from the symbols and the teachings of the Church. We demanded of Pastor Grabau that he retract the errors imputed to us and the unjust accusations he had made against us. When, however, all this was in vain, and on the occasion of a synod held in Wisconsin, on June 25, 1845, an answer was given to us, in which, without refuting us, they only called upon us anew to recant, and threw out ever new accusations and threats against us, then we declared once more

that we will stand by our well-founded declaration, preserve the freedom of our consciences, and will not justify ourselves about the way in which the former Candidate Geier accepted the call as the current pastor of Watertown, Wisconsin, with our consent, until our opponents confess their wrongdoing, retract the accusations made to us, and thereby show that they really still care about fellowship with us. But instead of this, to our greatest astonishment, we suddenly found a highly distorted, untrue and biased report of the actual course of the matter told here, which the synod held in Wisconsin had publicly let go out in a synodal letter dated June 25, 1845. Because we had been so unjustly attacked and insulted by that entire synod in front of all the North American churches, we would of course have had to answer publicly, and would have done so immediately, had not two of us traveled to Fort Wayne in the state of Indiana in the current weeks for a brotherly consultation, and had we not all been of the same mind, to try again on this occasion the utmost that we could try, in order to avert, where possible, as much as was in our interest, the trouble which would have to result from it, if it were to become apparent before friends and enemies that even those who refer to a single pure confession of the Lutheran Church against all kinds of sects and enthusiasts, were nevertheless themselves in open combat with one another. We therefore agreed that we would invite Pastor Grabau to Fort Wayne for a personal meeting with us, and would have been very happy if God had allowed this last attempt at a peaceful settlement of the disputes among us to succeed - in defiance of the devil and as a consolation to our congregations. But we heard in Fort Wayne that Pastor Grabau had received our invitation correctly, but had only returned from one trip and was not able to undertake a second one immediately. And so we now see ourselves compelled to make the following declaration: If, in the course of a year, nothing is done on the part of our opponents in Buffalo and Wisconsin to come to an understanding with us on the basis of a sincere confession of the truth, and if all unjust accusations publicly made against us are also publicly recanted, we feel bound in our conscience to set forth in detail and publicly the entire dispute which has taken place between us and that party in regard to Grabau's pastoral letter, so that a Christian reader may then judge for himself whether or not we have been able to yield in the points mentioned. -

At the same time we will also add some necessary corrections with regard to the judgment which is also expressed in the above-mentioned Synodal Letter in the matter of the preachers and candidates for the ministry who have come over from Bavaria.

In conclusion, we again affirm that we have not sought strife and discord, but rather peace and unity; but we also know, and say it to ourselves and others for comfort, that the truth has always had to fight its way through all kinds of attacks on the right and on the left. Let us keep the words of truth in good conscience, confessing them confidently and joyfully, not looking to men, whoever they may be, but looking only to the Lord our God, that we may serve him sincerely in his church and call upon him to protect and preserve us in his grace and truth, and to give victory to his own always, for the glory of his name. Amen.

July 12, 1846.

G.H. Löber. C.F. Grüber.
E. G. W. Keyl. C. F. W. Walther.

I also agree with this preliminary reply, as far as it relates to the disputes that have arisen over the so-called pastoral letter of Pastor Grabau, and declare that I do not consider it at all a disgrace to be placed by Pastor Grabau in his synodal letter among the opponents of his pastoral letter, as seriously as I otherwise object to being identified with Ehrenström's and other fanatical opponents of the same.

Th. Broh m.

Postscript. After the above had already been written, it emerged from a letter from Pastor Grabau of Buffalo, June 6, 1846, that he willingly declares himself ready for a conference to be arranged with us and his other fellow ministers in the coming spring at the latest, in which he also wishes to see the differences between us settled with God's help.

We therefore once again withheld the above preliminary reply and wanted to wait at least until we would be compelled by the perceived offense that someone would take at our silence to make a public statement of the same.

And since the congregation of Town-Nine, called Freistadt, in Wisconsin, addressed us on the 8th of last month with 44 signatures and, for the sake of conscience, requested information from us about the accusations made against us by the above-mentioned pastor in the synodal letter, we could no longer take the liberty of publicly presenting this information for the time being in the above reply.

And even though that congregation confesses to us that they themselves, unfortunately, wrote that synodal letter

and thus, without having heard us, had allowed herself to be led into a hasty judgment about us, it seems to have struck her - and rightly so - that none of us had been present at that synod, since she had been told that we had been invited to it.

On the other hand, we must testify that we were not only not invited, but that Pastor Grabau had written to us that he could not invite us under the present circumstances. Therefore, may the congregation and anyone else who has noticed our silence and who should have these sheets at hand, take so much from our above statement for the time being that we have a good conscience in the matter in question, in order to be able to justify ourselves before everyone, but that for good reason we did not want to do anything further before the hand than we have done. Should the conference desired by Pastor Grabau take place next spring, with God's help, then the further details of what we are to do and not to do will emerge, and we here merely testify once again that we have no desire to quarrel, but seek peace with all our hearts, but will not forgive anything of the truth we have recognized, but will prove and defend it to the best of our ability, and may God help us to do so.

Nov. 23, 1846.

The above.

Since the "light friend"

If he has made only a few brief remarks about the "Lutheran" up to now and even recently, it seems that he has completely forgotten that in the previous volume of the "Lutheran", under the heading "Rationalism and the Bible", a very thorough essay appeared: "Rationalism and the Bible," the appreciation of which, in our opinion, should give him, the light lover, more opportunity than that of any other essay published in our paper, to show whether or not, in regard to his judgment of Lutheranism, he also bears his name in the same sense as his Catholic namesake in Cincinnati. Therefore, in order to help a memory that is often weak in certain matters, we allow ourselves this incidental reminder in all modesty.

The best love service against Lödlichkramke.

When the Baron von Dyhern, who had been very dangerously wounded in the battle of Bergen, April 13, 1759, had his life forfeited by the surgeons, his valet, who was anxious for the true salvation of his master, wanted to break this news to him in a gentle way. With this intention he asked him: whether he would not have a clergyman come. The gentleman, who was a naturalist, answered hastily, that he ought to scandalize him with such pleasantries.

! nen. The valet, however, was not deterred by the rough answer from penetrating still further into the patient. "General," said he, "as long as I have been in your service, have you ever found any infidelity in me either?" And when the sick man answered in the negative, he then further continued, "Now then, this would be the first and most heinous infidelity, if I did not care for her soul, an infidelity which I could not answer for before God-nor before you at the last judgment-nor before your wife's mother-nor before the judgment seat of my own conscience. The wound physicians, who until now have always given you good hope, give you up. Everyone is afraid to bring you this sad news, so I must tell you. Lie before the gates of eternity, and have no time to miss; therefore I beseech you, send for a servant of God, and take care of her soul." This address, as frank as it was evidently inspired with hearty love, made a deep impression upon the general, who had hitherto been an unbeliever. For some time he lay still and introverted; but at last he extended his hand to the valet, thanked him in the kindest terms for his great fidelity, for which he had been moved by the care of his soul, and gave him the order to send for Dr. Fresenius. He appeared, and God blessed his conversation with the dying free spirit to such an extent that he turned from his erroneous path in his last days, came to understand and repent of his apostasy from his God and Creator, and finally went blessedly out of the world in faith in Jesus.

The Third Annual "Lutheran."

Since the first number of this volume is completely out of print, and the second, third and fourth are out of print except for a few copies, we feel compelled to send it, if it should be ordered further, with the exclusion of the designated numbers. However, since we have also had the first number printed in the form of a pamphlet, we will in future enclose this pamphlet with the third volume if it is not expressly requested.

==>> The typesetting errors that have so often occurred in our paper so far have caused us to have our paper appear on Tuesday instead of Saturday from now on. We hope that this change will enable us to deliver a more correct print of our paper in the time of its issue.

Paid:

1st year, you gentlemen?. Battels (3 Er.), H. Ludwig, Eand. Wolf.
2d half of 2nd yr, Messrs. Alt, H. L. Dannrttel, Leihrock.
3d half of the 3rd year, Messrs. Conr. Baner, Ch. Drink, H. Collmeier, H. L- Dannettel, A. Hellwig, Joh. Hübschmann, I. Jacobs, Fr. Prutz, Dan. Ritz, Stroh, Treude, Heinrich and Hermann Wallßcn, A. Krumme.
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For the heathen mission in Frankenmut Pl,00 from Mr. Bolz.

Printed by Weber and Olshausen.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., the 1st of December, 1846.

No. 7.

Friedrich Myconius.

An instructive and uplifting life story retold from ancient writings.

(Conclusion.)

Chapter Four.

Of Myconii illness and his blessed departure from that time.

It was time for Myconius to return home. His zealous activity in Leipzig seemed to have sapped the last of his strength. He returned to Gotha already in very weakened health, and he soon developed a complete consumption, so that his strength was completely gone and he gave up all hope of life.

It was then that Luther wrote to his sick friend that well-known, faith-filled letter, which we would like to read in its entirety, if only the room would allow it. Let us at least hear the most important part. After saying at the beginning that he was very pleased to see Myconius so confident and undaunted in the face of death, he continued:

"But I pray and beseech the Lord Jesus, who is our life, salvation and health, that he will not let this misfortune come upon me, that I should see and experience that you or some of our people should precede me, penetrate and tear through the curtain to rest, and leave me behind you, in this wicked false world, in the midst of the devils, in the midst of the devils, so that after your departure I would have to endure even longer more torment and torture, which I have endured and suffered more than enough, now some twenty years ago, and for that reason would be well worth it (would also deserve it for the sake of the world only very well) that I should precede you all and pass away in the Lord. Therefore I desire and beseech God that he would cause me to be sick in your stead, and that he would call me to lay aside this my tabernacle, which hath now worked out and served, and hath been consumed and waxed feeble, and therefore is not fit, seeing also that I am of no more use to any man. Therefore I earnestly beseech and exhort you that you and we pray the good Lord to keep you alive longer, for the service and improvement of his churches and for the mockery and annoyance of the devil. And at the end he says again:

"Farewell, my dear Frederick, the Lord will not let me hear as long as I live that you have died, but make it so that you outlive me. This I ask with earnestness, and it shall be granted, and it shall be so, and my will shall be done hereunto. Amen. For this my will seeks the honor of the divine name, not my honor nor pleasure; this is certainly true. Now fare ye well in the Lord, we pray for you with all our hearts, and we are not a little moved and grieved by your sickness. Given on the Sunday after Epiphany, Anno 1541."

And it happened in fact, as Luther had asked. Myconius recovered at least to the extent that he could still be active for the congregation entrusted to him and for the Church of Christ in general. Thus, for example, he accompanied the Elector to the Imperial Diet in Speier in 1542 and rendered outstanding services to the preservation and appropriate use of the ecclesiastical goods. His hoarseness caused him the most trouble. "I still have much to do-wrote he in February 1544 to Luther-with my illness; but, even if I cannot cry out, I do not cease to murmur against Satan and to urge on the fighters of the Lord, who have a bright voice and are valiant in battle. I have also resolved, before I die, to visit you, God willing, at Wittenberg, and to take leave of you personally, before we see and embrace each other in another light." Luther answered: "I would certainly like you to be in a better condition; but if you see that your speech is not going well, I beg you to take care of your health and not to bring on yourself any more trouble. It is better that you should live, though half mute, than that you should die with a light voice. Even as a half-dead man you can still help the churches with your advice and reputation. You also see how necessary the old, served fighters of Christ are, so that through them the growing and still tender youth may be strengthened, which one day is to take our place. Even though the Holy Spirit can do everything without us, he does not want to have called us into office for nothing, but that we should be his instruments."

Nor had Myconius, before he came out of this

Melanchthon wrote a beautiful letter of consolation to Myconius and sent 100 florins on behalf of the University of Wittenberg. Melanchthon wrote Myconius a beautiful letter of comfort and sent 100 florins in the name of the University of Wittenberg. Soon afterwards, however, our Myconius was seized anew by his illness. He received, as he himself says, by the venerable father Luther's command, prayer and letters in 1541, as it were awakened from the dead, now lived six years in weakness, yes, as if in death itself, and yet did the business of a living man and, as much as he could, performed all official duties until the 4th Advent of 1545. On that day, noticing that his sickness had returned, he exhorted the congregation with great fervor, with the voice of a preacher in the wilderness, to prepare the way for the Lord and make his road right, and to remove all obstacles from their hearts, so that they would be prepared to receive the salvation of God and our Judge, who would do the last judgment for us and against the wicked and Satan, the prince of this world, and execute it immediately. Immediately after this he fell sick.

But even on his sickbed and in the midst of his pain, the Church of God was close to his heart, as the following will show us. In 1546 an Imperial Diet was to be held in Regensburg, but before that a religious discussion was to be held between the Catholics and the Protestants. According to the Elector's will, our Myconius was also to take part in it. Before he was summoned, however, he had a strange dream, which we must not withhold from our readers, as little as we usually think of dreams, for this dream, like the one Myconius had when he entered the monastery, is, if nothing else, certainly a testimony of a spiritually directed mind, whose highest thoughts and thoughts were his and other souls' salvation and God's honor and the advancement of his kingdom. Myconius himself may also tell us this dream:

"I dreamed I was summoned to the court of the Elector of Saxony, and when I got there it was a place that I

had never seen before, for it was neither Torgau nor Gotha. There I found everything in great perplexity, and they came to me and told me that the Elector was so sad that one had to fear an illness. I am called, come forward, and since I see that it is not a disease of the body, but a disease of the mind, which can nevertheless endanger the body, I apply remedies and consolations from the balsam box of Christ and especially from the Psalms: "Why do you grieve, my soul, and are so troubled within me? Wait upon the LORD; for I will yet give thanks unto him, that he is the help of my countenance, and my God." (Ps. 42:12.) The prince, who, in order to find some rest, often changed his place, ordered me to a place which was built of stone on all sides, even floor and ceiling, and in the midst of it was, as it seemed to me, the empty tomb of Christ, from which he had come forth. It was quite pleasant here, except that there were no seats or benches, but one had to stand or walk about. The entrance was free on all sides and there was no door or barrier. In this sanctuary I saw a very beautiful year-old lamb, with snow-white fleece and two curved and sharp horns. Zch was waiting for the prince and his retinue, so that we might raise ourselves up with the consolations of the divine word. But as he was delaying, I saw a great ugly dog coming, with hair quite long, like that of an old goat. His colour was between ashen and yellow, his eyes glittered with anger, from his mouth dripped slobber, but I did not hear him bark. He came straight into the open chapel where I was with the lamb. I was very frightened and feared both for myself and for the lamb, for I had no weapons to chase him away; but in order to keep him somehow from tearing the lamb and biting me, I took hold of a piece of wood that was lying there and waited to see what he would say. The lamb, however, when it saw the dog, was not at all frightened, but became even more lively, and I saw its eyes shine like glowing ore. The lamb starts up and knocks the dog in the side, so that it tries to escape, barking and howling; but the lamb knocks at it a second time and throws it to the ground, stunned. Then I see in a corner of the chapel a deep dark cave, to which steps lead down. There the lamb pushes this hound of hell and throws him down with such force that even in my sleep I heard how the ugly and fierce beast rushed down with a howl, hitting the walls of the abyss here and there. The lamb, however, came back to me flatteringly, as if to say that I should not be afraid now, that the victory had been won, and that there was nothing to be done but to triumph.-So I awoke, and wondered greatly what this event in the chapel of the Lord's sepulchre and the fight of the lamb with this hound of hell meant."

Myconius told his dream to Pancratius Süßbach, Rector of the Gymnasium at Gotha, and added that he was very eager to hear what news would come from the court. And behold, three days later he received on his bed a letter from the court inviting him to the religious discussion in Regensburg. O if I were strong in body, as I feel in spirit!" wrote the man of faith to Dr. Matthäus Ratzenberger, the Elector's personal physician. How I would rejoice to see the attacks of the Lamb upon the head and sides of this hound of hell. I know that he who is in us is stronger than he who is in the world, and it would be sweet to me to play with the little child of the Virgin above the hole of those serpents and dragons. -----If I live, I will write to you again; but if I am gathered to our fathers, I will cry out to God with you, that he may not be patient without ceasing, but deliver us from evil. Yes, the Lamb has already redeemed us; to him alone belongs the power and the victory, the salvation and the glory, amen. Now I go back to my little bed and wait for the will of God to be done for me, the good, fatherly will of God, of which it is written: In his will is life. Farewell, my dear Ratzenberger, and strengthen the most gracious Prince and all fathers in Christ. The time is short, and they shall see in whom they have stabbed, whom they have not broken a bone. For he must tread thereon, and will not walk upon crutches. Come, O Lord Jesus, soon and deliver us from this evil. Amen. Gotha on the day of the apparition 1546."

In the same way, the departing servant of the Lord, in a letter addressed to M. Rörer, preacher at Wittenberg, lets us take a look into his heart, which is devoted and confident in the Lord, and we cannot deny ourselves, and must also communicate something to our readers from this letter. "I ask - he writes - the venerable father Luther, who has kept me back with his command and letter until now, that he release me with his blessing; however, as God wills, not as I will. It is all in his will: to be sick, to die, and to recover, for his will is gain to me. But if God would not dislike it, how I would rather be dissolved and at home with Christ than be a useless and dumb burden of the earth. I pray you, my dear Rörer, give me an answer of the doctor. I can almost neither eat nor drink because of the pain in my throat; but I refresh myself with the heavenly manna and now read the (second) Psalm on my bed: Why do the heathen rage, etc., and worship the Son who is given to us. Praise be to God, who so restores me in these sorrows, that I forget altogether that I am sick. O Lord JESUS, how could we be of service to thee and to thy faithful and wise servant (Luther), whom thou didst make over thy

And when you have provided us with a servant, that he may thus provide for us, will you repay us for this immeasurable benefit? We thank thee, for we cannot do otherwise, and thou wilt not do otherwise. Farewell, my Rörer, and when you hear that I am buried, know that nothing but bones and skin, sin and disobedience, and the old resisting man are buried, that he may be completely free from the poison of the devil, sin, and death. But the inward man is renewed day by day; he lives in Christ, and he loved me, and gave himself for me; in him is my life hid in God, that as he liveth, so shall we also live. This man dieth not, neither is buried; but he liveth in rest and peace, and the raging heathen, kings, and nations, shall not trouble him with their assaults.--Write to me again, and let not business hinder you, for sickness would prevent me also, but against its will I snatched myself from my bed, and have written this. Now I return to my camp; may the illness and the pain do what God tells them. However violent they may be, I know that God will have mercy in the midst of his wrath. Farewell once more. Gotha on the day the scales fell from Paul's eyes, (Jan. 15) 1546."

We do not know whether Luther sent an answer to Myconius, but his death on 18 February was answer enough for him. It happened as Luther had said before, he went to his rest earlier. Well did his death shake the already afflicted man, but he thought, "What would Luther have done further in this obdurate and ungrateful world?" He thanked God for having sent this Elijah in this last time, and had only the wish: "The Lord grant me a good hour, that I may soon follow him. Amen."

But even if Luther was no longer among the living, there were still souls who appreciated such a faithful servant of Christ as Myconius was, and who, even if they could not come to his bedside themselves, at least refreshed him with their letters rich in love and comforting words from God's Word. The Wittenbergers, among others Kaspar Creutziger and Melanchthon, did this very faithfully. The latter wrote to him: "If you are called away from this poor life before me, I will faithfully do good to your children where I can.

His Elector also assured him of this. Myconius had taken leave of his gracious lord in a moving letter, and had also comforted the Elector, who was greatly saddened by Luther's death, that Luther had by no means died, but that only now his spirit was really beginning to live, "and just as God, after he had taken Christ into heaven, had taken up apostles, teachers, and ultimately also the-

The Elector answered him immediately: "He has received his letter and has graciously noted his Christian admonition. Even though the death of Luther has occurred, he is confident that God, the Almighty, will give his grace that the pure, righteous doctrine and the foundation of his divine word will be graciously preserved and increased. He heartily sympathizes with Myconius' weakness, but hopes that God will keep him alive for a long time so that he can continue to serve the church and his word so diligently in his ministry. If, however, God's will were to take him out of this pitiful place, he would appoint a pious Christian man as pastor and superintendent in his place, and also take care of the school in Gotha and other schools around it. Also enclosed was a cedula, on which it literally read: "Thus we are graciously inclined, since the case would happen with you according to God's will, that you would have to leave this pitiful valley, to have your wife and children in gracious command. Would we not, in our gracious opinion, save you."

Thus the Lord refreshed his servant, who loved him so dearly, again through the love of such true members of the body of the Lord, as the pious Elector was one of them. His wish was soon granted, and before two months had passed, he had followed Luther.

But his end was uplifting, like his life, and the consolation of faith, which he had won after a hard struggle, and which made his deathbed a victory bed in the days of his illness, did not leave him even in his last hours. On April 7, 1546, he sent for his friend, the Rector Süßbach, and the latter immediately noticed that he was about to die. Therefore he kept Diaconus Heinrich Thilo, Myconius' assistant at the Gospel and confessor, with him and also sent for another close friend of his, a respected citizen, Johann Portunus. Besides, only the family of the dying man was present. He first received absolution from the minister of the divine word at his request, and then immediately turned to God with the prayer, "Father in heaven, into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God!" and later repeated this sigh twice more. When he had received absolution, he began, - but it was this at 12 o'clock.

- to take his leave by making the confession of his faith, interspersed with many important passages heili

He spoke of the forgiveness of sins through the mercy of the heavenly Father, of your victory over death through the resurrection of Christ, of the hope of eternal glory with the Father in heaven through the exit from this miserable life, of which he was heartily tired. These conversations lasted from 12 to 3 in the afternoon. At times he rested, but soon continued these conversations. Between 3 and 4 o'clock his voice began to fail him. In the meantime several more friendly persons had come up. They all saw the venerable man, like a Simeon (whose hymn of praise he twice pronounced so distinctly that he emphasized all the syllables more slowly than usual the words), thanking God for his salvation. And so he passed away at the age of 55 years and 3 months, and even at his death he preached to the bystanders that Christ was the resurrection and the life.

The following day he was buried with many tears. The often mentioned Rector Pancratius Süßbach held the Latin funeral oration in the school, Dr. Justus Menius, Superintendent of Eisenach, the funeral sermon.

May the Lord never let his church on earth lack such faithful servants as Myconius was. Certainly his name will henceforth remain in blessing among our readers. Meurer.

Does the old Lutheranism lead to Rome?
(Continued.)

We have shown in the preceding number, from the symbols of the Lutheran Church, how definitely and decidedly it teaches that the ceremonies, which are neither commanded nor forbidden by God, but introduced by men, are pieces of Christian liberty; that therefore no conscience should be bound by them, as if it were sinful in itself to use or not to use them, and as if a church without such ceremonies could not be a true church. *)

Some will now think, as already mentioned, that herewith we have evidently judged those who are now called Old Lutherans, and proved that the latter therefore cannot be true Lutherans. Some will now say to us: Do you Old Lutherans not quite obviously depart from the 7th article of the Augsburg Confession? Namely, from the principle that "it is not necessary for the true unity of the Christian church that uniform ceremonies be held everywhere, by the meu

*)May the dear readers of the "Lutheran" not become annoyed that we treat this subject in such detail. We make the remark that especially in regard to this point there is a lack of clarity even among those who are devoted to the Lutheran Church and truth, and that for this reason many stand here opposite each other who should join hands in common work for the same goal. We would therefore like to contribute something so that we can learn to understand each other and - peace may come. We therefore urge every reader not to despise what we have presented here for the sake of the importance of the matter, but to subject it to the most rigorous scrutiny.

be held"? Do you not seek everywhere to introduce or maintain the old Lutheran service with all its traditional ceremonies in the local congregations? Yes, do you not even punish it as a betrayal committed against the Lutheran Church and truth, when some Lutheran preachers, in administering the Holy Communion, besides the emergency, do not also use the old Lutheran ceremonies? Do you not even punish it as a betrayal of the Lutheran church and truth, when some Lutheran preachers, in administering Holy Communion, use common bread instead of hosts, except in cases of necessity, or when they break the bread, as the Reformed do, or give the bread and chalice into the hands of the communicants, or distribute the blessed elements with a new formula, and the like? Do you not, then, quite evidently make sin partly the omission, partly the use of certain things, which the old Lutheran church, in its public confessions, declared to be free middle things (adiaphora)? Do you not, then, like the papists, elevate human statutes to divine commandments? Do you not hereby falsify the pure Lutheran doctrine of Christian freedom?

This reproach, which has already been made to us from various quarters, is no small one. Woe to us if it were founded! For the error of which we are herewith accused is a fundamental one, in which the pure doctrine of justification can never stand. But let it be heard, and it will soon be seen on which side the error is found, whether on the side of the defendants or of the plaintiffs.

We must first of all declare: Those truly misunderstand the doctrine of Christian liberty who think that, according to this same doctrine, the use or rejection of ceremonies neither commanded nor forbidden by God, because they are in themselves mediocre things, is always quite indifferent and arbitrary. Reason alone tells us that the most innocent things in themselves may, under certain circumstances, become highly sinful. This was recognized even by the heathen Seneca, who (Inb. IV. oonbrov. 25.) thus writes: "tzaascIIm, qus.6 li66nt, ternporo et loeo rnutLto, non lieenb," that is, in German, "Some things which are lawful are not lawful under changed circumstances of time and place." Cases may occur, therefore, in which ceremonies, which are in themselves mediæval things, cease to be mediæval things, cases in which one may sin grievously either by accepting or by rejecting them; this is the doctrine of the Word of God, and therefore also the doctrine of our Lutheran Church. It is true that in his conscience the Christian must always assert his liberty in all things neither commanded nor forbidden by God, without the least restriction; the Christian must never let any man, even the whole holy Christian church, rule over his conscience by the commandments of men.

not thine own, but another's. For why should I leave my liberty to judge of another's conscience?" 1 Cor. 10:28, 29. But just before this saying the holy apostle sets down the important rule. But just before this saying, the holy apostle puts the important rule: "I have all power, but it is not all piety." V, 23. In these words barriers are quite clearly drawn even around the field of Christian liberty, which no one who wishes to be a Christian may transgress. For as often as the use of our Christian liberty is not pious, so often, according to this apostolic saying, we are guilty of voluntarily giving up the exercise of our liberty, otherwise we sin grievously. Hence also Luther, in his glorious sermon, "Of the Liberty of a Christian Man," treats of the paradoxical (seemingly contradictory) subject, "1. A Christian man is a free lord over all things; and 2. A Christian man is a servant of all things."

The question now arises: in what cases can a Christian, even in regard to ceremonies, not act arbitrarily and invoke his freedom? We answer:

1) The individual is bound to observe the ceremonies, and to submit to all the human ordinances which have been duly instituted by the majority of the congregation to which he belongs. This is based on all the passages of Scripture, according to which it is customary in a Christian community to observe the ceremonies. This is based on all the passages of Scripture, according to which a Christian community is to be peaceful, orderly, and honest, and all are to be subject to one another, especially the young, to the elders. 1 Cor. 14, 33. 40. 1 Pet. 5, 5. This divine law, to the fulfillment of which the conscience of every Christian is directly bound, gives all church laws an indirect, but nevertheless true binding force for the individual. A stubborn head can therefore by no means say: he does not follow any church ordinance, he does not want to observe such and such ceremonies as are accepted by the church, for human commandments do not bind the conscience, and ceremonies are free means, the omission of which he does not allow to be made a sin, and the like. It is true that if a Christian is required to regard human commandments as God's commandments, he should rather die than submit to them; but if he is required to keep human institutions for the sake of love, for the sake of peace, for the sake of order, he can by no means insist on his liberty; then his conscience is indirectly bound to it, for in transgressing such a church law he would be transgressing the divine law: "Let all things be done honestly and orderly. All of you be subject to one another." To this belongs the already mentioned passage of the Augsburg Confession. Confession: "Such an order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases, and to keep them so far away that one of them is not able to be a slave to the other.

not to offend one another, lest there be disorder or desolation in the church." (Art. 28.) Concerning this, Luther, in his Sermon on Good Works, writes: "The other work of this (the fourth) commandment is to honor and be obedient to the spiritual mother, the holy Christian churches, the spiritual authorities, what they give, inherit, set, ordain, banish, dissolve, that we may judge ourselves according to them; and as we honor, fear, and love bodily parents, so also spiritual authorities, *) let them be right in all things that are not contrary to the first three commandments." (L. W. X. 1649.) As there are not infrequently members in the congregations who believe that it is against their liberty if they are to conform to the majority in indifferent, unholy matters, we will let some testimonies of pure teachers follow on this point. First, Luther writes in his Book of Conciliarities and Churches: "Above such outward signs and sacraments the church has more outward ways, by which and through which it is not sanctified, neither in body nor in soul, nor instituted nor commanded by God, but, . . . that it is necessary or useful from the outside, well and good; as that for preaching or prayer some feast days are kept, some hours, as mornings, or afternoons, that church buildings, or house, altar, preaching stand, baptismal font, candlesticks, candles, bells, priest's garments, and the like, are needed. Christians may well be sanctified and remain without such things, but for the sake of the children and the simple people it is fine, and gives a far order, that they have a certain time, place, and hours, according to which they act, as St. Paul says in 1 Corinthians 14: Let all things be done in good order. And let no man despise such order, as no Christian does, without cause, out of pride alone, to make a disorder contrary thereto; but let the multitude well keep such order, or else not err and hinder it. For that would be wiver love and kindness." (Luth. W. XVI. 2814. 15.) Further Luther writes: "Between God and thee alone is liberty altogether round and perfect, that thou mayest keep none of these things before him, which he hath not commanded; here is heaven and earth full of thy liberty, yea, heaven and earth.

*By the "spiritual authorities" are to be understood not only the so-called clergy, but also not only the lay congregation, but the whole church or congregation, as it consists of teachers and hearers, and is represented either by all mature men, or according to circumstances by a few. Hence Luther writes in the Appendix to the Schmalkaldic Articles, "Christ giveth the highest and last judgment of the churches, saying, Say it of the churches." (Bon the power and authority of the pope.) In the Apology it is said, "Nor is it so soon the churches' decision what the bishops and clergy decide." Luther expresses himself still more clearly on this subject in the so-called Wittenberg Reformation of 1545, where he writes: "Since our Saviour Christ says, 'Tell it to the churches,' and with these words commands that the church shall be the supreme judge, (so) it follows that not only one estate, namely the bishops, but also other God-fearing scholars from all estates are to be set as judges and have voees äecisivas (decisive votes)." L. W. XVIIJ. 1754.)

Earth cannot comprehend it. But between thee and thy neighbor or thy authority it is no further, than so far as it is harmless to thy neighbor; yea, where it may be useful and beneficial, it shall not desire to be free, but shall yield and serve." (L. W. XIX. 1671.) Finally, Heinrich Müller writes in the appendix to his Erquickstunden: "One is not bound to the confessional in such a way as to deny one the Holy Communion. Especially of such persons who have come from Protestant places where (private) confession has not been in use, and thus cannot yet fit themselves in this way as young, growing members of the church, for in such a way the confessional would become a compulsion of conscience, since private confession itself is not of divine but of human institution and is not general but only partially introduced. However, in order to prevent some offense among the simple and the weak, persons should be kindly disposed and exhorted to visit the confessional. For where private confession is customary and confirmed by ecclesiastical law, he who comes there from foreign places, if he intends to remain in the same church as a member, is bound to conform to the established ecclesiastical laws that exist in this case, which bind no less than other laws in the conscience, and what Augustine writes in *Epist.* 86 applies here: "In those things about which the holy Scriptures have not established anything, the confessional is not to be used. Scripture has not established, the custom of the people of God, or the institutions of the ancients, is to be regarded as a law." We add what the Church Father Augustine reports elsewhere concerning this point, when he writes, among others, to Januarius: "When my mother followed me to Milan, she found that the congregation did not fast on the Sabbath. She began to be dismayed and to doubt what she should do. This did not concern me, but for her sake I asked the advice of Ambrose, of her memory, who said to me: "When I come to Rome, I fast on the Sabbath; when I am here, I do not fast. So thou also, to whatever church thou mayest come, keep its custom, if thou wilt not be vexatious to any, and if no man be to thee."

(2) Another case in which the things of means cease to be things of means, and to be at our liberty, is this, when by the use or omission of them the weak are vexed. Of this St. Paul not only writes at length to the Romans (Cap. 14:13-22) and to the Corinthians (I, 8, 9-13), but this dear apostle also shows us by his example how a Christian is to behave in such a case. Paul once wanted to take the young Timothy as his companion on his apostolic journeys; but Timothy, because his father was a

Since Paul feared that it would cause offence among the Jews and hinder the entrance of the gospel among them if he preached it in fellowship with an uncircumcised man, he gave in to the weakness of his brothers according to the flesh and had Timothy circumcised, although not long before a decision had been made by a whole council in Jerusalem that the Gentiles who would become Christians did not have to accept circumcision first. See Acts 16, 1 - 4. According to this teaching and example of an apostle, it is therefore expressly said in our symbols: "Our own also teach clearly and plainly, that Christian liberty in things ought to be used in such a way as not to cause trouble to the weak who are not instructed, and that those who abuse liberty should not deter the weak from the teaching of the gospel; Wherefore also our preachers teach that without special and without moving causes nothing should be changed in the customs of the church, but for the sake of peace and unity those customs should be kept which can be kept without sin and without burdening the consciences." (Apol. art. 15.) But as the Apology warns in these words against vexing the weak by abolishing the old ceremonies which have been in use in the Church from time immemorial, so the Formula of Concord warns just as earnestly, for the sake of the arousal arising, against introducing new ceremonies of false-believing churches, in the following words: "Thus also by such yielding and settling in outward things, since one is not previously united Christianly in doctrine, the idolaters are strengthened in their idolatry, while the orthodox are grieved, vexed, and weakened in their faith, both of which every Christian is bound to avoid for the salvation and blessedness of his soul, as it is written, Woe to the world because of vexation. For if any man offend the least of them that believe on me, it were better for him that a millstone were hanged about his neck, and he would be drowned in the sea, where it is deepest." (Concord. Repetition, Art. 10.) May such a warning woe be heeded by those who want to be servants of the Lutheran Church, and who, without thinking of the annoyance of the weak which they thereby cause, have abolished almost all the old Lutheran customs and adopted the ceremonies of the Reformed Church instead. They will one day have to answer to God for the fact that by such a procedure they have misled many Lutherans about their old mother church and have strengthened the Neformirt-minded in their delusion that the old Lutheran church is the only one that is still in existence. The church is the one that is truly cleansed and purified. Preachers who proceed in this way, of course, often really think that they must act in this way for the sake of the weak; but that in this they are

is only too clear, for there is a third case in which we are not free to act arbitrarily with regard to the ceremonies.

(3) Then, too, ceremonies cease to be free means, when they are either demanded of us as necessary, or are made sinful to our conscience. For in this case it is by no means a question of an indifferent ceremony (about which, of course, to begin a dispute would be a great disgrace to an understanding Christian), but then it is a matter of nothing less than the assertion or denial of the truth, especially of the important article of Christian liberty. Before a Christian should yield in such a case, especially to the manifest enemies of the truth, or even to false brethren, even in the otherwise most innocent and slightest things, he must rather let everything pass over him. This the Scriptures teach us. Scripture teaches us this by word and example. First of all, St. Paul writes: "Let no one, therefore, make you conscience-stricken about food or drink, or about certain holidays, or new moons, or Sabbaths. Let no man shift your aim, who walketh after his own choice, in the humility and spirituality of angels.... If ye then be dead with Christ unto the statutes of the world, why are ye entangled with statutes, as though ye were yet in the world? Who say, Thou shalt not touch that, thou shalt not taste that, thou shalt not touch that, which is yet all is consumed under hands, and is man-commandment and doctrine." (Col. 2, 16 - 22.) Further: "Stand therefore in liberty, that Christ may set us free; and be not again entangled in the bondage of the yoke. Behold, I Paul say unto you: Wherefore if ye be circumcised, Christ is of no profit unto you." (Gal. 5:1, 2.) This doctrine Paul also confirmed by his example. For although who, under other circumstances, in which the jewel of pure doctrine was not thereby endangered, yielded for the sake of the weak, as we have heard above, and had Timothy circumcised, he would not, on the other hand, have Titus circumcised at all; the reason of this change of action the apostle gives in the words: "For when certain false brethren had entered in with us, and crept in beside, to search out our liberty which we have in Christ Jesus, that they might take us captive, we departed not one hour from them to be their subjects, that the truth of the gospel might be kept with them." would consist of you." (Gal. 2,3 - 5.) According to this it is said in our symbols following- We also believe, teach and confess that at the time of the confession, when the enemies of God's word sought to suppress the pure doctrine of the holy gospel, the whole church of God, indeed every Christian - man, but especially the ministers of the word as rulers of the church. We also believe, teach, and confess that at the time of the confession, when the enemies of God's word desire to suppress the pure doctrine of the holy gospel, the whole church of God, indeed every Christian man, but especially the ministers of the word, as the rulers of the church

God's word, to confess the doctrine, and that which belongs to the whole religion, freely in public, not only in word, but also in deed and work, and that then in this case, also in such matters, the adversaries should not give way, nor suffer them to be forced upon them by the enemies, for the weakening of the right worship, and the planting and confirmation of idolatry, by force, or deceitfully, as it is written Gal. 5:1. 5, 1. item Gal. 2, 4. 5. and Paul speaks in the same place of circumcision, which was at that time a free middle thing (1 Cor. 7, 18.), also in spiritual freedom otherwise used by Paul. Acts 16:3 But since the false apostles required and abused circumcision to confirm their false doctrine, as if the works of the law were necessary for righteousness and salvation, Paul says that he did not want to depart for one hour, so that the truth of the gospel would stand. So Paul relents, and yields to the weak, in meat, and time, or days. Rom. 14, 6; but to the false apostles, who would lay these things on the consciences as necessities, he will not yield, even in these things which are free in himself. Col. 2, 16. and since Peter and Barnabas gave way in such a case, Paul punished them publicly, as they did not walk according to the truth of the gospel. Gal. 2, 14. For here it is no longer about the outward things. To do means, which by their nature and essence are and remain free for themselves, and therefore may suffer neither commandment nor prohibition to use or omit the same, but it is 1. to do for the high article of our Christian faith, as the apostle testifies, Gal. 2, 5. "That the truth of the gospel may stand," which is darkened and perverted by such compulsion or commandment, because such means are then either publicly required for the confirmation of false doctrine, superstition, and idolatry, and for the suppression of pure doctrine and Christian liberty, or are abused and thus received for that purpose by the adversaries. Likewise 2. is also to The Holy Spirit, through the mouth of the Holy Spirit, has given us the right to the article of Christian liberty. Spirit, by the mouth of the holy apostle Apostle, so earnestly commanded his churches, as now heard." (Concordf. Wiederh. Art. 10.) According to this, it is evident that a Lutheran preacher abolishes the old ceremonies of his church and accepts in their place the ceremonies of false believers, because the false believers make their ceremonies the conscience of the Lutherans and condemn them as sinful, superstitious, idolatrous, papist, and because the latter consider their ceremonies (like the Reformed, for example, the breaking of bread) to be the same as those of the Reformed. and demand them as necessary: such a preacher denies the important article of Christian liberty, allows himself to be caught again under an Old Testament servile yoke, and

thus denies Christ himself, who bought our freedom at a high price. Here it does not help that such a preacher has the good opinion of wanting to spare the weak by his procedure; for the sake of the weak, truth cannot give way or the purity of doctrine be endangered; rather, everything must give way to God's truth. Hence Luther writes, among other things: "Listen, my brother, you know that by Christian liberty, as by any article of faith, we are to leave life and limb . . . It is necessary for you to confess and maintain Christian liberty, and not to allow the devil to make a commandment, prohibition, sin, or conscience, where God does not want any. But where thou sufferest such sin to be made, there is no more Christ to take it away. For with such a conscience he denies the true Christ, who takes away all sin. Wherefore thou seest how in these little things there is no small danger, if thereby consciences be sought." Further, "Where commandment, prohibition, sin, good works, conscience, and danger are wanting, since God will have liberty, and neither give nor forbid anything, thou must hold fast over such liberty, and always do the contradiction, until thou keepest liberty." (Scripture of the Heavenly Prophets. L. W. XX. 278.) Here a Lutheran preacher has what it behooves him to do if he is to remain faithful to his church.

(To be continued.)

(Correspondence.)

The Norwegians in Wisconsin.

Mr. Redacteur!

The last number of the "Luth.Paniers" (Luth. Standard), published at Columbus, Ohio, brings a noteworthy essay on the Norwegians in Wisconsin, to the contents of which I wish to call the attention of your readers. -

As much as appears from this essay, in the two or three years recently elapsed, about twenty thousand Norwegians have migrated into Wisconsin, settled in the southern counties of that State, and of whom probably the majority have found employment in the mines. According to the account in the Standard, these people seem to have had no pastor of their tongue and confession heretofore, and to have received a preacher only in 1845, in the person of Gustav Unonius, ordained by the (Anglican) Bishop, Dr. Kemper. This first attempt at pros- lytisir seems to have been followed by a second one, instigated by the Presbyterians, who at present have a young Norwegian, converted by reading a paper of the Amer. Tractat- Gesellschaft (?), is studying in their seminary at Beloit, Wisconsin, in order to use him as a missionary among his countrymen. It would not surprise the writer of this in the least if the ever-ready Methodists and Baptists, whose missions (?) to Stockholm, Sweden, were also to be converted.

and Copenhagen have faltered, would send missionaries to Wisconsin to add to the Swedish Anglican and Swedish Presbyterian congregations a Swedish Methodist congregation and a congregation of Swedish baptized believers. No one seems to have thought of forming a Swedish Lutheran congregation, and yet the sacred duty of sending a missionary to the abandoned Norwegian brethren should be closest to our hearts. In this communication of the Standard lies a not undeserved reproach for our Lutheran Zion, whose sad discord has hitherto made any cooperation in the so important native mission field impossible: but also at the same time a strong call to action before it is too late. Shall we wait until our Scandinavian co-religionists have given up their confessional writings, their old church rite, and their patriotic reminiscences? No other confession can do the work of gathering and uniting these scattered sheep of Israel with such success. In just appreciation of this fact, the Synod of East-Palatinate, connected with the so-called Gen. Synod, at its last meeting in Milton, in October of this year, decided to take active care of the Norwegians in Wisconsin, and we may expect in the near future to find in the "Lutheran Observer" the report of the missionary delegated by this Synod, together with the number of Norwegians already "converted" by him. - Should not the German Lutheran Synod of Missouri, both in its close connection with the European mother church, and in its geographical position, find occasion to take up vigorously the abandoned Confession relatives in Wisconsin?

N.

Desperate end of a denier of the truth.

It is well known under what terrible agonies the Italian jurist Franzesko Spiera passed away, after he had renounced the Protestant religion, of whose truth he had been convinced in his conscience, and had professed the Roman Catholic religion. A side piece to this is the example of Dr. Moritz Krausen. He was a councillor of Prince Albrecht of Mainz and Archbishop of Magdeburg, and in 1527 came to a lively conviction of the evangelical truth, and now confessed it in word and deed. Although the archbishop had a mandate issued that none of his subjects, as dear as his life might be to him, should approve of Luther's teachings, Dr. Krause now respected Christ's command more highly and, in spite of the prohibition, took Holy Communion in both forms. Lord's Supper under both forms. At last, however, when more and more confessors of high and low rank were partly executed and partly chased away for the sake of the truth, Krausen was so afraid that it would soon be his turn to be executed that he recognized

He denied the truth again and, against his conscience, took Holy Communion under one form alone after the antichristian reversal. When, however, in spite of all persecutions, the evangelical truth received more and more confessors, and Krause had to see how many happily staked honor and property, even life and limb, on it for its sake, the denier's badly wounded conscience finally awoke. But it was in vain that he was exhorted to repentance, in vain that many precious divine promises of the forgiveness of all sins through Christ were held out to him, in vain that he was exhorted to sigh for mercy to his Savior and redeemer of sins; his answer was: "Awe of my sorrow, what have I done? I have denied Christ my Lord; therefore he is now no longer my Mediator and Advocate, but he now stands before God the Father in heaven, and accuses me to him, saying, "My Father, be not merciful to this Moritz Krause, and nevermore forgive him the sin of blasphemy and denial, so that he has denied me before the bishop." - In this state of utter despair he remained, and when one day he was left alone in his writing-room, he was found lying on the ground, having been emptied by his own hand.-This is the way Satan does it: first he blinds men into despising Christ as he hangs on the cross for them, and when they have done so, he whispers to them that he is now only their accuser and judge. First he says: kooeu,! (Sin!), then he cries: Vvoseveru,! (Continue!) and at last he thunders into the conscience: vespurn,! (Despair!) Ah, dear reader, never listen to his voice. If, however, thou hast perhaps already followed him, nay, if thou hast not only sinned, if thou hast even long since continued in it, this is certainly terrible; but even then thou shalt not think that there is now no more help for thee; oh, do not add to thy sins the most terrible, which is despair. The voice that says to thee, Despair, is never the voice of God, but of Satan. Jesus takes all, even the greatest sinners. Even you, when you come, will not be cast out.

Whether bki us sin is much. With God is much more mercy, His hand to help has no end, However great the harm; He alone is the faithful Shepherd, Who shall redeem Israel from all their sins.

Union.

The most far-reaching union was undoubtedly founded by the Emperor Alexander Severus, who worshipped in his house chapel not only Orpheus (a pagan) but also Abraham (the progenitor of the Jews) and Christ. This pagan ruler, who once united the three main religions of the world, should be called the grandfather of all unionists.

gM" Pastor D. Scherer sends his heartfelt thanks to the congregation served by Rev. Wyneken for the 25 Thaler with which the latter has supported the "Zions - Gemeinde" in Carmcl.

Paid:

- 1. year. past. Crämer.
- 2. " the same.
- he same (8 Er.) and the Messrs. Past. Becker, Dr. Haynel, Past. Husmann, Past. Jensen, H. W. Succop, S. Weymar.

Der Lutheraner.

„Gottes Wort und Luther's Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., the 15th of December, 1846.

No. 8.

The confessional.

A sketch based on nature. *) By W. Löhe.

First interview.

Balthasar. Good afternoon, Father.

Priest. Good day, Balthasar, what do you want?

B. I want to register by Saturday for confession and by Sunday for communion.

Pf. Why do you want to go to communion now?

B. Why? Yes, I think it's time again?

Pf. How so? Is it always Advent time with you?

B. Yes, my people knew no other way than to go to communion on Pentecost and Christmas Day or Advent. And that's how I hold it too.

Pf. So you go for the sake of custom?

B. Yes, what? I don't go along with the fashion, as many do now, that they only go once a year.

You are right to do so, B., but you are not right to go only for the sake of custom. Tell me, what is done in confession?

B. Yes, I mean, that is where one recognizes and confesses one's sins.

Well, you must know your sins beforehand, so that you can confess them in confession; that is, you must know beforehand where the shoe pinches you, so that you can tell and complain to God about your distress and harm and seek help for it; for to confess one's sin is nothing other than to tell and confess one's sin to God. But why is it necessary to confess one's sins in confession?

B. That they may be forgiven.

Pf. right; as David says in the 32nd Pf:

*)Note: If I call this a sketch or drawing from nature, it is not because of this that individual, certain, persons are abconterfeit; but with one many and some at once, the sense is abconterfeit, which is found in many. But I share it as a proof for the priests that it works with the confession, and that there is a blessing in it that they should not let out of their hands; and as a mirror for those who are affected by it, so that they may recognize how well or badly they are doing, or what kind of people are doing better before God and man than they are.

"Since I would not tell...

my bones -

B. - "by my daily weeping; for thy hand was heavy upon me day and night, that my sap dried up, as it dries up in summer, sela."

See, he testifies that he found no peace and no rest as long as he concealed his sin, as long as he did not confess it to God. But now he continues: "Therefore I confess my sin to thee, and -

B. - "And conceal not my iniquity. I said: I will confess my transgression unto the Lord -

Pf. u. B. (at the same time)-then thou forgavest me the iniquity of my sin, Sela."

So then, whoever does not confess his sin, it will not be forgiven him. But are all forgiven their sins which they confess in confession?

B. You have to be serious.

Pf. But if you're serious?

B. I think if he's sorry for his sins, if he's sorry for his sins...

Pf. Quite so. But now tell me, B., are you sorry for your sins just once at Pentecost and around Christmas, and never otherwise? Or if you went to communion every Pentecost and Christmas, were you really sorry for your sins then?

B. Mr. Pf., - I dare not say so.

And if you say so, I would tell you that it is not true; you are lying to yourself and to me. It is not possible that one who goes to the Lord's Supper for the sake of custom should go with a penitent and contrite heart. But whoever confesses his sins without heartfelt repentance, has he confessed them in truth, and will he receive forgiveness?

B. Probably not, if it follows the 32nd Psalm.

And this will certainly follow; but whoever does not receive forgiveness of sins, can he enjoy Holy Communion worthily and as a blessing? Can he enjoy Holy Communion worthily and as a blessing?

B. Of course it won't be anything.

Now think, B., how often you have enjoyed it unworthily! Will you go like that again now?

B. No, Father, I want to repent of my sins. Otherwise you just haven't thought about it that way.

Just think about it now. But if you repent of your sins now, will you surely receive forgiveness?

B. I hope so.

Pf. What is your hope?

B. To God.

But knowest thou not that God is righteous, and recompenseth every man according to his works, and according to the fruit of his being? are thy sins good works? good fruits? and if God recompense thee according to them, how shall thy forgiveness be?

B. God is also merciful.

But not at the cost of his righteousness. Art thou then worthy that he should forgive thee thy sins?

B. No one will be able to tell!

How then can you hope that God will forgive your sin?

B. I don't know, Mr. Pf.

Pf. Can't you think of anyone to get it through?

B. (glares at him.) No, Father. Tell me.

Can you interpret the second article? "I believe that Jesus Christ -

B. - truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, be my Lord -

Pf. Watch out, here it comes -

B. "Who lost and damned me

People -

Pf. "Redeemed, purchased, and won from all sins , from death, and from the power of the devil." Who then hath redeemed thee from all sin?

B. JEsus Christ.

By whom, then, can you obtain forgiveness of sins?

B. Through Jesus Christ.

Pf. Why through him?

B. Because he has redeemed me.

With what hath He redeemed thee?

B. "Not with gold or silver, but with his holy and most precious blood, and with his innocent suffering and death." -
that's how much it cost Him to get you...

To acquire forgiveness of sins, on the cross he let himself be martyred for you, and you thank him so little that it no longer even occurs to you, not even where you need him most, where it is about the forgiveness of your sins.

B. Yes, Mr. Pf., otherwise you weren't taught like that, you weren't told like that.

Thou hast learned the second article, but thou hast never considered it, nor taken to heart what thou hast learned: this is the error. Now look, so often you have gone to the Lord's Supper without repentance, without faith in the Lord Christ, because it did not occur to you that you needed Him, whose body and blood you were to receive in the Lord's Supper for the forgiveness of your sins. See that you do better this time.

B. I do, Father. I wish I had been told this before. See, therefore it is good that you have come to me and have registered yourself. Now think on the matter further, and pray God to kindle for thee the right light, and to give thee a rich blessing in his holy supper. Holy Communion.

B. I will, Mr. Pf. I thank you for telling me so. Father Adje, B., the best thanks is when you let my words bear fruit in your heart.

B. If it's God's will!

Second call.

Margaretha. I'd like to go to confession. Reverend. That's right, why do you want to? M. That I confess my sins. Pf. Do you have any sins?

M. We are all sinners, and lack the glory which we ought to have in God.

Pf. Do you also know your sins?

M. One has knowingly and unknowingly.

Pf. But the knowing ones must be known, otherwise they wouldn't be knowing ones; do you know them?

M. I have never done anything wrong, no one can accuse me of anything.

Pf. So you have no sin?

M. No one is without sin; I do not say that I have no sin; one sins often, one does not even know it.

And yet thou sayest thou hast never done wrong. Knowest thou not what the apostle John saith, Whosoever committeth sin committeth iniquity; and sin is iniquity?" If you admit that you have sinned, how can you say that you have never done anything wrong?

M. I am not so learned that I can answer all questions at once, and I can't make as much of a fuss as some, but perhaps that's why I'm so good.

Pf. It doesn't depend on erudition and knowledge here, M., much less will lining up help one anything; for we stand-

here before God, who treads the heart and the kidneys; therefore this is a matter of sincere repentance of your sins.

M. O, my sins are just not so many.

That will not justify thee, Moses; for thou knowest what James saith, If any man keep the whole law, and sin in one, he is wholly guilty. And who do you think is a better Christian who finds few sins in himself, or who finds many?

M. (pauses) I just think that a true Christian is pious and does nothing wrong, and so he cannot find much sin in himself.

Pf. I mean, David and the apostle Paul were pious people and more pious than you and me, don't you think?

M. Yes, certainly first!

And yet one says, "Who can tell how often he lacks! Forgive me even my hidden faults." "My sins pass over my head, like a heavy burden they have become too heavy for me." And one: "I am carnal and sold under sin. I know that in me, that is, in my flesh, dwelleth no good thing." So they must have found more sins in themselves than you did, and yet they were more pious, yes, for that very reason they were more pious. Therefore I say unto thee, the better the Christian, the greater the sinner.

M. Hm!

Pf. Who do you think knows your heart better, God or you?

M. Good God.

And he that saith, The imagination of man's heart is evil from his youth. Of whom it is written, God looketh from heaven on the children of men, to see if any man have understanding, and seek after God: but they are all gone astray, and have become all unrighteous: there is none that doeth good, not one. Now if you also have a human heart and are a child of man, then what the holy and all-knowing God says here will also apply to you and your heart, and even if you have not yet perceived it in yourself, you should still believe God and humble yourself and recognize that this alone is enough to condemn you, that you have not yet recognized your sin at all and in the self-righteousness of your heart have defiantly and recklessly disregarded God's word and testimony. For if you had taken God's word to heart and paid more attention to the thoughts of your heart, your sin would have been forgiven.

Your corruption has long since been revealed to you. But that thou hast not done this hitherto, that alone is sin enough to condemn thee.

M. Well, I'll be damned in God's name.

I see that my speech annoys you; you think I do too much for you; do you believe what is written in the catechism?

M. I can't believe this! They always say you don't believe anything.

You must also believe that you are condemned and lost because of your sins.

For this is written in the catechism, and you have often enough confessed it from your catechism, but have never yet considered it, and - do not let it grieve you, for it is true - therefore have never believed it. Thou wilt still know the second article, together with the interpretation, where it is said, I believe that Jesus Christ, true God, 2c. 2c. be my Lord, who - now what is it called?

M. Who redeemed me lost and damned man, acquired and won-

Pf. It's okay. Did you hear what you just said? Why then dost thou call thick a lost and damned man? Because thou shalt know from the ten commandments which are before, (if thou consider them earnestly, and be sincere,) that thou hast kept none of them, as thou oughtest, and art therefore under the wrath and curse of God.

M. One just does what one can.

And he thinketh it is done, and perceiveth not that thereby he condemneth himself the more. For they that do the works of the law are under the curse, as Paul saith in Galatians 3: "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Now thou canst not say that thou abidest in all, all these things, or else thou wouldest be without sin; so then thou art under the curse; but yet thou dealest with the works of the law, that is, thou still desirest to be justified by thy works, because men cannot impute anything wrong to thee, as thou assertest, and yet deceivest thyself, that thou must abide under the curse.

M. O, I also believe that the Lord Christ died for us.

Thou wouldest gladly make him a helper in trouble, but he will not accept thee.

M. Why not me after this? Am I really so bad?

Pf. No, too good thou art. For He says, "I am come to heal the sick, and not the strong; I am come to save sinners, and not the righteous;" but thou art strong, thou feelest nothing less than sick in thy soul; thou art righteous, and though thou admitest that thou art a sinner, thou art by no means a poor, a needy, a lost sinner, and He is come to seek that which is lost. Thou wilt not let him wash thy feet, for thou thinkest that thou needest not; the filthiness with which thou hast defiled thyself in thy walk is not worth mentioning: therefore thou hast no part with him.

M. For what did I go to the Lord's Supper, but to partake of Him?

Dear Margaret!), the Holy Communion is instituted only for sinners. Holy Communion is instituted only for sinners, remember, for poor penitent sinners, who know and feel their sin, and are hungry and thirsty for God's grace. Therefore it is said to each one: For your sins broken, - for your sins forgiven.

sen. Can these be small, insignificant sins, for the sake of which the body of the Son of God had to be broken, his so holy, so precious blood shed? If thou regardest thine own sins lightly, thou regardest the grace and forgiveness of God lightly; if thou wouldest justify thyself, thou robest the Lord of what is his. Your own righteousness is your greatest sin, and if you persist in it, you turn the blessing of the Lord's Supper into a curse for yourself.

M. I think, Father, I want as good a blessing as another.

You must also repent, as well as any other sinner who wants forgiveness. Margaret, thou believest not all that I say unto thee; at least take good counsel. Let God be the arbiter between me and thee, and say unto Him, Dear God, thus and thus speaketh my parson, and will always make me a great sinner. I beseech thee, dear father, show me from thy word whether it is really so, whether he is right. Search me and know my heart, test me and know how I mean it, and see if I am of evil way, unv guide me in the everlasting way! Amen. Pray to God daily, and especially in these days, before thou goest to Holy Communion. Then he will surely help you to the right knowledge. Do you want this?

M. I can do that.
Go, then, and do it; and God be with thy spirit.
M. Avje, Reverend!

(Conclusion follows.)

utheranism lead to Rome? (Continued.)

(4) We now come to the last case, one that is especially noteworthy in our time, in which the acceptance or rejection of an otherwise indifferent ceremony is not indifferent. It is this: when by one or the other one gives the appearance of having given way to the adversaries of pure doctrine, of having become one with them, or of making no essential difference between the orthodox and the false believers. The sacred duty to proceed with the utmost caution in the use of one's liberty in this case is based, among other things, on the following passages of Scripture: 2 Cor. 6:14. 2 Cor. 6:14: "Pull not on the yoke of others with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship hath light with darkness? How does Christ agree with Belial? - Therefore come out from among them, and be ye separate, saith the Lord." Rom. 16:17: "Now I exhort you, brethren, that ye take heed to them which cause divisions and vexations beside the doctrine which ye have learned, and depart from them." But herewith is to be compared: 1 Thessal. 5, 22. "Shun all evil seeming." Shall now, according to

These are the words of the Holy Spirit. If the orthodox break off fellowship with the unbelievers and false believers, separate themselves from them and depart from them and thus, according to the last passage, also avoid the appearance of fellowship between them, then those obviously act against God's word who accept such ceremonies that are peculiar to the false believers, that have become, as it were, the mark of certain sects, their shibboleth, (Judges. 12, 4-6.), ceremonies by which the false believers want to confess and express certain errors by deed: for thereby the members of the orthodox church give the appearance as if they had united (unirt) with the false believers, as if they had become one with them, as if they had given up the rejection of false doctrine, and as if they had now become one ecclesiastical body with the adversaries of pure doctrine. To this case, therefore, our ecclesiastical symbols also refer, when it says, among other things, thus: "Just as among the right, free adiaphora or middle things, such ceremonies are not to be reckoned which have the appearance, or, in order to avoid persecution, want to give the appearance, as if our religion were not far from the papist (or another false-believing religion), or were not highly opposed to us: Or, if such ceremonies were meant, required, or received, as if by them and thereby both abominable religions were compared (*in unam redactae*), and became one corpus, or (*cum perculum* est) again an accession to the papacy, and a departure from the pure doctrine of the gospel and true religion, should take place, or be leisurely made therefrom. For in this case it should and must apply what Paul writes in 2 Cor. 6, 14. 17. ""Do not pull on the yoke of others; what fellowship has light with darkness? Therefore come out from among them, and be ye separate, saith the Lord."" (Formula of Concord. Repetition. Art. 10.) Not to be overlooked here is the following expression of the Apology: "The Christian Church does not stand alone in the company of outward signs (*exdernarum rerum ac rituum, sicut aliae politae*), but stands especially in communion inwardly of the eternal goods in the heart, as of the Holy Spirit, of faith, of faith, and of the Holy Spirit. Spirit, faith, and the fear and love of God." (Art. 7.) Hereby the Apology not indistinctly intimates that even the outward ceremonies are not to be wholly excluded from those things in which the true church has communion among herself.

If we now apply the doctrine of ceremonies, as we have here set it forth from God's Word and the symbols of our Church, to our present circumstances here, it will not be difficult to say what is to be said in reply to the charge that we, who are honored with the name of Old Lutherans, do not observe the ceremonies publicly confessed by the Lutheran Church.

freedom and to reintroduce a papist ceremonial compulsion.

We do not deny it, we are anxious to retain the outward service, as the old Lutheran church has held it for **centuries, in** its characteristic parts, and to make our congregations agree to it; we do not deny it, we are also, however, of a mind not to conform under any condition to the other ecclesiastical communities, such as the Reformed, Methodist, etc., in their peculiar ceremonies, We do not deny that we are of the mind, however, to conform under no condition to other ecclesiastical communities, such as the Reformed, Methodist, etc., in their peculiar ceremonies; we do, however, think that those are not faithful Lutherans who, in the present time and under the conditions here, drop all the distinctive ceremonies of our church and adopt in their place those of the foreign ecclesiastical communities. We do this, however, not because we believe, as the Papists do, that any ceremony introduced by men is necessary to the truth of the Church itself, or that we do not have the power, under any circumstances, to use any innocent ceremony whatsoever: Rather, we act in this way because we do not allow ourselves to be deprived of our freedom in the ceremonies, do not deny any truth, especially not the important article of Christian freedom, but rather confess it in deed, do not anger the weak, do not confirm false doctrine or strengthen anyone in it, even by the most seemingly innocent act, and also want to avoid the slightest appearance that we are in league with the opponents of our Lutheran church and its doctrine, and as if we had united with them to form one church, with all diligence. This is what we want and what we are fighting about, but by no means the ceremonies themselves, the use or abolition of which we, too, under other circumstances, consider and declare to be absolutely free from our hearts. Those who oppose our procedure with the Lutheran confession of the freedom of the ceremonies, therefore, strike us with the air, since there is no disagreement about the fact that these things are free in themselves. The question at issue is rather this, whether even now such circumstances prevail under which, according to God's Word and the confessions of our church, we are not to yield even in certain middle matters. But that we are now in such a case is what we believe and what guides us in our proceedings.

From time immemorial, the Reformed have wanted to make it a conscience of the Lutheran Church that it has altars, images, crucifixes and the like in its churches, that it makes use of wafers or hosts and burning lights in the administration of Holy Communion, and that it recommends that the preachers say the words of institution of Holy Communion in a kneeling manner. The Lutheran Church has altars, images, crucifixes, and the like in its churches; it uses wafers or hosts and lighted candles in the administration of Holy Communion, and recommends kneeling to receive this most holy sacrament; the preachers recite the words of institution of the Holy Communion, the intonation of the Eucharist, and the words of the Eucharist. The preachers are to sing the words of the institution of the holy supper, the intonations, the collects, and the Aaronic blessing at the altar; that at baptism, consecration, blessing, absolution, and copulation, the sign of the holy sacrament is to be used.

Creuzes is made that one bows at the mention of the name JESu 2c. On the other hand, the Reformed have insisted that it is indispensable for the proper celebration of Holy Communion to use ordinary bread, to break it, and to present the bread and cup to the communicants. On the other hand, the Reformers insisted on using ordinary bread, breaking it, and giving the bread and the cup into the hands of the communicants as indispensable for the proper celebration of Holy Communion 2c. For this very reason, however, that they wanted to make this a sin for the Lutheran Church, partly as superstitious, papist, and idolatrous, and partly as necessary, the Lutheran Church has not yielded one hour to its opponents in this matter, but has retained it in defiance of the false conscience-makers, so that the important article of Christian liberty might not be obscured, and so that it might not lose it. But is it now any different? Are not the most innocent ceremonies of the Lutheran Church still being made into remnants of the Pabstacy, from which one should at last purify oneself? Do not even the false brethren in our own church now insist on this, because they see that the dress of the old Lutheran service does not fit their enthusiastic Methodist spiritual drift? - Apart, therefore, from the fact that we ought to guard it all the more carefully and jealously for the sake of the false spirituality and arrogance now prevailing, with which they exalt themselves above the simplicity of our fathers, we would also evidently be shamefully denying our Christian liberty if we gave way to our adversaries and the false brethren in their pressing for those things. What a doctrine, what notions of Christian liberty would we thereby bring into the hearts of many baptizing Christians, and help to confirm them therein! It is clear that it is our duty, even now and here, to bear witness by deed that a true Christian should not let men make him sin and give him commandments, where God does not make sin and God does not give commandments. Neither may any man say, I am in circumstances in which for my part I have no such cause. We answer: If you want to be a servant of the Lutheran church, and if your congregation really wants to be a part of it, you and your congregation must not be content to do what would be right and wholesome for the narrow circle of your congregation if it stood independently, but you are obliged, as a member of the whole, to act in consciousness of your connection with the whole church. Are you conscious of your right to If you are vividly aware of your membership in the Lutheran church, the thought must be in your mind as you act: What concerns the church concerns me also; its struggles are my struggles; what the church does, I do to it; what I do, the church does to me; if the church is tempted, I am tempted also; if the church is after one of its goods, I am after it also; whereby the church would be denied, thereby I would be denied also. "If one member suffers, all suffer.

members with." 1 Cor. 12:26. He, of course, who is not in the living consciousness of being a member of the great whole of the Church, will not understand this. - It would be a different situation, by the way, if the Lutheran Church of America had remained pure in doctrine, and only its ceremonies had fallen away over time because of changed circumstances, then it would be folly to insist on the reintroduction of the fallen ceremonies: But let us consider how here, by most Lutherans, the Lutheran doctrine was first abandoned, and the Reformed and Methodist doctrines adopted, and then also the ceremonies of the latter introduced in place of the old Lutheran ones; let us consider how the old doctrine has disappeared hand in hand with the old customs, but how the new doctrine has penetrated into our church at the same pace as the new customs; Finally, let us consider how in most of the congregations that call themselves Lutheran here, nothing but the name has been retained, but the Union has already been actually introduced, in that the preachers (to mention only this) have accepted Reformed people as members of their congregations, even if they want to remain so, partly out of concern for their bellies, partly out of complete indifference to religion: - Must we not then, especially now and here, recognize it as the most sacred duty of a faithful servant of the Lutheran Church and of a congregation of that name, that it visibly distinguish itself from the apostate congregations, even by its outward worship, and publicly and decisively renounce them? Must we not consider it our most sacred duty, as faithful sons of our church, to carefully avoid even the slightest appearance that we, too, belong to the great party of those, or that we approve of, or abhor- Do we not wholeheartedly condemn the nature and activities of those who are unfaithful to the Lutheran Church here, who have already become members of another church, and yet hypocritically want to bear the Lutheran name? Must we not consider it our most sacred duty to take serious care that we do not, either by words or deeds, make ourselves theatrical to the ungodly church and religious mongering that is becoming more and more prevalent here among the name Lutherans? Summa Summarum: Has it ever been necessary, in any country, for a Lutheran congregation, which does not wish to bear its name in mockery and ridicule, to remain in the confessional ceremonies of our church, and to guard against the adoption of reformed and similar ceremonies - is it not then now, in this time of more than Babylonian confusion, and especially here in America, in this land of sects and indifferentism?

(To be continued.)

was to be executed, the Jesuits told him that they would keep him alive if he recanted. Drabitus did so and was nevertheless put to death. When he reminded the Jesuits of their promise when the execution was about to take place, he received the answer that they had understood this about eternal life!

Old Mathesti's exhortation to fine listeners to stand firm with Luther's teaching.

So I exhort you today, dear friends, to persevere in this man's teaching, testimony, and true prophecy and explanation of the Scriptures, and to persevere with the sings to your end, giving thanks to God, who sent us this chosen instrument at the last time and has preserved him against all the gates of hell in these lands and in his proper profession until twenty-nine years from now, and do not let the rogues and thumblers turn you away from his confession and mislead you, who today would like to dampen and destroy the man's reputation, office and confession. God has blessed the blessed doctrine at Wittenberg through this man and his fellow helpers, and has caused it to burn and burn through pure and superfine; beware of veins that add to the silver and want to strike false images on it. For there are many swift, sharp, and pointed heads, and the world is lecherous and froward; therefore I warn you, my parishioners, as a member of the schools and citizens of the churches at Wittenberg, and of this Doctoris and his most dear friend, the Lord Philippi, grateful pupil, and your proper old parish, you shall not be swayed and weighed with all winds, and led astray from the Lord Christ's word, and let his faithful servants, with you in this church and school, be suspect. There are in this wicked world many chatters, many book-writers, many sneaks, who in English clearness let themselves be heard and boasted of with flatteries and gibberish speeches. Stick to what you have learned, and do not let the words of the prophets and apostles, which God had interpreted at Wittenberg, be twisted out of your hands, or torn out of your hearts and suffer; there is seldom a better reeve and doctor afterward.

Power of the Mass.

The minister Cardinal Richelieu once asked his confessor: How many masses would be necessary to draw a soul out of purgatory? And since the latter could not answer him, the former said: "I know it well: one needs as many for this as one needs snowballs to heat an oven.

Paid.

2nd year, Messrs. Ellinger, Faude, Leonhardt.
2nd half of the 2nd year. Mr. Chr. Horn.
rd year, Messrs. Chr. Horn, Leonhardt, H. Steurnwald.
ahrg, the Hrn. Past. Brohm. (10 Er.), Past. Bürger, Ellinger. EverS, C. Jungt. F. Träger, Past. Traut" mann, H. Wollter, Past. Jsensee, I. Mayers.

Jesuitism.

When the reformed preacher Drabitus von Leidnicz, an 83-year-old old man, was accused of

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., the 29th of December, 1846.

No. 9.

The confessional.

A sketch based on nature.

By W. Löhe.
(Conclusion.)

Third call.

Kasp. You'll think what I want again.

Priest. Yes, of course, Kaspar, you were only here yesterday.

Kasp. Father, I haven't been able to sleep all night.

Pf. Why, Kaspar? Did you miss something?

Casp. Physically nothing, but inwardly I am sick, in my poor soul I am sick.

Pf. How so? Yesterday you were quite healthy and righteous.

Kasp. That's what's driving me again. I just want to tell you, I lied to you yesterday, I said I got along quite well with my mother; then you said, "I should be glad, Kaspar, for your sake and for your mother's, for it is written: "A father's blessing builds a child's house, but a mother's curse tears it down. Your mother is a widow, and she has no one else but you, you have said; every tear she weeps over you will burn like fire on your soul, and God will count them all. But every tooth of joy she sheds over you will be a ssgensthan on your head, and God will count them too.-I remember everything you said, and it is all true, but that I have always got on quite well with my mother is not true.

Pf. Well, it is dear to me, Kaspar, that you are now sincere, I also knew well that you were not yesterday.

Kasp. No, Reverend, I treated my mother badly, she was allowed to say almost nothing if she didn't want to hear something rude from me; she had to cook what I liked, and if she didn't, I kept my mouth shut all day; and when the meat was on the table, I took it for myself and divided it up and kept the best for myself, but what I didn't like, I left for my mother. And as once

the herb-man came and said that the house was certainly a topsy-turvy place, so I showed him straight away where the carpenter had made the hole, and if he hadn't gone straight away, the herb bowl would have flown at his head. My mother has said nothing but sighs, she has said nothing but sighs for a long time; but tonight all her sighs have fallen on my heart at once, and have almost squeezed the heart out of me. I have no more peace.

But what will you do now, Kaspar?

Kasp. Yes, Reverend, that's why I've come here again, so that you can tell me what I should do to find peace?

First of all, you must confess your sins to God and ask Him to forgive them for Christ's sake.

Kasp. Reverend, I have done so. I sighed and sighed last night: O, dear God, forgive me my sins, forgive me that I have treated my poor mother so roughly! O dear Lord Jesus Christ, wash me well from my iniquity and cleanse me from my sin, accept me also, and let one of your drops of blood come to me, just one, I have always sighed, just one! -

That is right, Casp. but now you must go and make amends to your mother.

Casp. That's what I did this morning; I couldn't have eaten. When she brought in the soup, I shook her hand and said: Mother, forgive me my rudeness, I want to be different. But that was all I could say, and she said nothing except: O Kaspar, God be with you! All shall be forgiven thee by me. And tears ran down everyone's cheeks as we ate the soup so quietly together.

Pf. But if it only lasts now.

Kasp. It will stand. God knows I am in earnest, I will carry my mother on my hands from now on, I will do as much as I can. O, if I now knew that God hath forgiven me my sins...

Pf. You have made her known to him, Kaspar, and it is written, "Then said I,

I will confess my transgression unto the LORD. Thou forgavest me the iniquity of my sins. Sela." Thou hast taken refuge in the right and only guarantor and advocate; there can be no lack of it.

Casp. O priest, it is not alone with my mother. I have many other sins. I am a wicked man, I have transgressed all the commandments in thought, word and deed.

The Lord Jesus became the propitiation for our sins, and not only for ours, but also for the sins of the whole world, so also for yours, as many and as great as they may be.

Casp. O if I knew that for certain!

Pf. Do you remember the words from the Office of the Keys?

Kasp. Yes, I know it: "The Lord Jesus blew up his disciples and said to them: Receive ye the Holy Ghost. Whose soever sins ye forgive, they are forgiven them; and whose soever sins ye retain, they are retained."

Pf. Well, what's that?

Casp. I believe what Christ's appointed servants do with us out of his divine command, especially when they exclude public and impenitent sinners from the Christian church.

Pf. and Casp. (at the same time) - and release those who repent of their sins and want to amend, so **that everything is as strong and certain also in heaven, as if our dear Lord Christ himself acted it.**

Pf. Do you really believe what you just said?

Kasp. Yes, Reverend, I believe so.

Now I am also a called servant of Christ, and I say unto thee by commandment, and in the name of Jesus, that thy sins are forgiven thee. Go, my son, and sin no more. And tomorrow I will absolve you publicly in confession, and when you hear it, take it as if it were only for you, as it is now, and be sure that it is also valid in heaven.

Kasp. I thank you, Father, I thank you. (He shakes hands with him, bursts into tears and goes out.)

Collection of statements about Dr. M. Luther's person, doctrine, writings and deeds by people from all kinds of Religions

I. From Lutherans.

D. J. Brentius (died as Lutheran provost in 1570 at Stuttgart):

Luther alone lives in his writings; we all, counting against him, are as dead letters. I will say what is of the thing. Whatever state of human life I turn my eyes to, I see the benefits that God has graciously shown us through Luther. That in the churches the ungodly nature has been eradicated, while the law and the gospel, that is, the entire doctrine necessary for salvation, have been truly explained, and the holy sacraments have been distributed. The fact that the law and the gospel have been eradicated, that is, that the entire doctrine necessary for salvation has been truly explained, that the holy sacraments have been administered, that the name of God has been truly invoked, and that the psalms have been usefully sung, is a special blessing of God, contrary to the will of all papists and minsters, and has been communicated to us by Luther. That in the schools the obscene, ungodly dreams of the Sophists are thrown away, while the Holy Scriptures, which we are entitled to recognize, are taught to us, is a special blessing of God. We have to thank God for this through the ministry of Luther. If you rightly wield the sword in the secular government with a good conscience, you have to attribute this to the teaching which Luther has declared about the secular government. What trouble, what confusion of mind should you not encounter in the household, either in marriage, or agriculture, or handicrafts, or merchandising, or other household business, not only those that require sour labor, but also somewhat more freely pursued, if you are not well instructed in the doctrine which Luther, the faithful servant of Christ, has explained with great skill. Finally, when you look at either our common nature or each one's own, we see the good deeds that the Son of God graciously graced us with through Luther. (See: Brentii exhortation to read the books of Luther with diligence).

Dr. Hier. Weiler (was for a time informant of the children Lutheri and died as school inspector at Freiberg 1572):

For this reason I advise and admonish all pious, godly pastors and church teachers not to depart one hair's breadth from the writings and ceremonies of the man of God. For there is no doubt that all those who want to be above Dr. Luther with understanding and experience through Scripture and despise his writings are true apostate Mamelukes and erroneous fluttering spirits, and we have many examples of this before our eyes. Luther is far more than such inexperienced people in spiritual disputes think he is. For in spirit, power, wisdom, skill, and experience he was equal to the most noble prophets and apostles. First of all, he taught the pure doctrine

of the Gospel has again brought to light. On the other hand, he attacked the Roman pope, against whom no one was allowed to make the slightest noise, and who alone, without even the slightest help or protection from all men, was allowed to rebel and sit down against him, thereby awakening and stirring up against himself all kings and princes, and even all the gates of hell, which he truly could not have done without a prophetic spirit in him, and even all the gates of hell against him, which he truly could not have done, if there had not been in him a prophetic spirit, peculiar strength, magnanimity, and power of faith, which, as we read, was in the prophet Elijah; That I may truly and justly call him the third Eliam, who is to come shortly before the last day, and set all things right. And this he learned not only from the holy scriptures, but from the great promises. Not only has he learned this from the Holy Scriptures, but the great persecutions and temptations have been his teachers and masters, and just as another prophet and apostle once bore the marks and wounds of our Lord Jesus Christ in his own body, so Luther has truly done it for good. Of this I can be a witness, as I have seen and observed his inward life with constant diligence, and have truly been his table companion for eight whole years. His manifold and diverse temptations, quarrels and struggles have often moved him to desire with all his heart to depart and be with Christ, and he has often said that he would rather shed his blood for Christ's sake than be tormented with such deadly thoughts, the fiery and poisonous arrows of the devil. For this reason he did not interpret the Scriptures with such a lazy, sleepy, and secure mind and thoughts, as the great multitude of theologians are wont to do. Scripture. But I have noticed this diligently: as often as he wanted to let a useful and necessary letter go out, the devil had beaten him with his fists beforehand. The great afflictions and quarrels and fears drove him to look more deeply at the holy scriptures and to consider them. The great tribulations and struggles and anxieties drove him to look at and consider the Holy Scriptures more deeply than other interpreters and translators, and that he could point out and show right and certain remedies and consolation in the Holy Scriptures against all temptations and temptations. This is something that those who have not experienced such trials and tribulations and the anguish and distress of hell cannot do.

For this reason I warn and admonish all those who want to study theology that they make his books the most common and the most diligent by reading them constantly and diligently; For all theologians who have not diligently read Luther's books day and night think me cold in their writing and preaching, and there is no danger that discord or division might arise in a country or city among the servants of the divine word if they diligently and constantly read and often repeat all of Luther's writings. So you have, my dear Wolfgang, my judgment of Luther's, which I do not doubt, that it will be of great value to all those who

I will please you to proclaim Christ pure and true. Be well in the Lord, and be strong and constant in the confession of the truth, and remember me in your prayers. Given at Freiberg, the Wednesdays after Oculi, in the year 1561.

Dr. Alberus (was last General Superintendent at Güstrow in Mecklenburg, died 1553):

Dr. Martin Luther was a man who could endure the wrath of God; no one could pray and call upon God more diligently and earnestly; no one could comfort better; no one could preach better. He was a man without falsity; he hated liars and two-faced people; he loved sincerity; he hated avarice; he was not proud; drunkenness and fornication were unknown to him. No anger was felt in him, except when he lay in the field with papists and enthusiasts, where one saw the Holy Spirit and not a man's anger. Spirit and not a man's anger. He had a fine, clear, brave face and hawk eyes, and he was a beautiful person with limbs. Item. He was a well-mannered, kindly, fair-hearted, earnest, truthful, courageous, generous, free of cost, cheerful man, able to keep moderation in all things, speaking no vain word; to the stiff-necked he was terrible, to the stupid he was comforting. Item, if he was asked for the right understanding of a saying in the holy scriptures, he was immediately with the right mind. Scripture, he was soon ready with the answer. When he was asked for advice, he gave good counsel from the beginning, as if he had been thinking about it for a long time. Spirit had been master and counselor. He was not disruptive, he did not treat anyone sullenly, he gave friendly answers and good reports, he was not a scoffer, but had compassion on simple foolishness or ignorance, he gave gladly, lent gladly, and served everyone gladly, both with advice and deeds, words and works.

Note: Alberus, who is speaking here, once asked Luther how one should preach before princes and great lords. Luther answered: as his name suggests, fine, silly and simple.

Urbanus Regius (last general superintendent of the Lüneburg lands, died at Celle 1541):

Luther is such and such a great theologian that no age has had a similar one; I must curse the stupidity and presumption of the Carlstadtians, who flatter themselves as if they could be compared with Luther, whose shadow they cannot reach with all their wisdom, so that they make themselves great. I must say what I think: it is true that we all write and do the Holy Scriptures. This judgment does not flow from love, but love from judgment.

. Fabricius (died as Rector of the Gymnasium in Meissen 1571) writes to Hier. Weller:

You lift Luther up as high as others lift him up...

desecrate or bury, unmindful of his merits, that what they see they see through him, what they know they have learned from him.

Paulus Fagius, when he made a public speech on his (Luther's) death, said among other things: Du heißest Kleinhaus oder Großhans, was tu in der Theologie weißt, das haft du dem Luther zu danken. (Paul Fagius was a great linguist, last professor in Strasbourg, died 1549 at Cambridge in England).

Nicolaus Selneccer (died 1592 as superintendent at Leipzig):

Philip Melanchthon recognized and declared Luther to be his father, teacher, the Elijah of the last time, the chariot of Israel and its reuters (2 Kings 2:12.), and often repeated of him the saying, "No later time shall bring forth such a man. And when he wished to compare the different gifts of his colleagues, he said: Dr. Pomeranus (Bugenhagen) is the Grammaticus (linguist), who weighs the words of the text; I am the Dialecticus, i.e. I consider the order, the connection, the links, and the final sequences; Dr. Jonas is the Orator, who can strike out things with oratorical amenity; Luther is Alles, with whom none of us can be compared. Magister Andreas Fabricius (died as pastor at Eisleben 1577):

The more diligently one read the writings of Luther, the more eagerly and fervently he read the holy text of the Bible itself and the holy text of the Bible. Bible text itself and the word of the Holy Spirit. Spirit's word, learns to recognize and accept them, for Luther's tomes are nothing other than a pointer to and interpretation of the Bible. Item: Luther is to be feared when he punishes, lovely in comforting, earnest in exhorting, undaunted in confessing, fervent in praying, undaunted in building (with doctrine), in faith to be compared with no one, in life unpunishable, in patience and suffering to be wondered at, who with his death has left all the pious an ardent desire. For this reason, whoever reads his writings diligently, and sees such great frankness on almost every page and line, then also fervently asks that the grace of the Holy Spirit come to his aid as a poor, cold-hearted sinner, that he may be able to live in faith. He then also fervently asks that the grace of the Holy Spirit come to his aid as a poor cold-hearted sinner, so that he can believe more firmly, pray more fervently, suffer more, regard temporal things as insignificant, and be completely enraptured with wonder at God's work. Item: A special work of the Holy Spirit. It is to be regarded with godly attention that he so gloriously emphasizes Christ's good deeds, that he shows Christ, the one and only secret of the Bible, that he praises the all-powerfulness and divinity of the saving faith, that he so valiantly defends and upholds the word "alone" by faith, that, holding Scripture against Scripture, he constantly cuts off from justification all merit, works, gifts, whimsical laws, glittering services, sanctities, that

He does not consider all this worth a penny, but rather expressly confesses that it is condemnable and damning if one wants to draw to the kingdom of God, to the merit of Christ, to the justification of sinners, to the redemption of sin, of death, of the wrath of God, and to gain the way of salvation. For when the controversy and parting is come, we must pray that God will turn away our eyes, not only from our sins, but also from our own righteousness of good works and whole life, when it was best, and spare us as useless servants, because of the divine incarnation and blood of the Son of God, if we take hold with mere faith confidence of the infinite Person, who in so great lowliness is set over against the kingdom of sins and eternal wrath. 2c. Next to the Bible, there is no better book among the suns than Luther's little Catechism, the Holy Scripture's marrow and juice and summary. The Bible is the only book among the suns that is better than Luther's small catechism, the Holy Scripture's marrow and juice and summary content, Luther's writings' wellspring and fountain, in which so many things are understood as words, so many usages as letters, short of leaves, but with which nothing can be compared because of the glory of theological things.

II. by reformers.

Ulrich Zwingli, the first founder of the Reformed Church, wrote in 1523:

"Luther is such an excellent champion of God as has never been on earth in a thousand years, and with the manly unmoved spirit with which he attacked the Roman Pontiff, no one has ever equaled him, when he asked for the grant of the papacy. Praise be to God! through him an innumerable world more than through me and others is led to God."

Calvinus, the second head of the Reformed:

This, I ask you to consider: first, what a great man Luther is, and by what great gifts he is distinguished, with what courage, with what constancy, with what skill, with what penetrating power he has been able to overthrow the kingdom of Antichrist and at the same time to spread the doctrine of salvation. I often say that even if he called me a devil, I would do him so much honor as to acknowledge him as an excellent servant of God.

Th. Beza (zealous defender of the Calvin doctrine, died 1605 at Geneva):

Luther was a truly admirable man; he who does not perceive in him the Spirit of God perceives nothing. (Tract, adv. Brentium t'ol. 190.

uel Lucius (a very zealous reformed preacher at Dießbach, not far from Bern in Switzerland, published Luther's interpretation of the Epistle to the Galatians, died in 1750):

For I can say with truthful reason, to God's glory alone, that no writings have given me

more good than this blessed man Luther). Yes, God has often made me drunk with the joy of faith from the silver cup of his writings, so that I have forgotten all the misery with which my conscience was gripping me, sin, the devil, and the world pressing on me to the point of death, I cannot but think that those who have tapped into his great teaching have never tasted the burning sting of sin, the bitter curse of the law, the power of unbelief and the wickedness of Satan, nor have they ever stood before God's severe judgment, as the Lord, according to his great mercy, has made me experience all this. It is certain that the glorious man of God, Luther, explains gloriously what secret theology has concealed in the dark shadows of incomprehensible phrases.

III From Roman Catholics. Petrus Mosellanus, who at the time of

who was Rector Magnificus at the University of Leipzig at the time of the Leipzig Disputation, 1519, draws the following picture of Martin Luther in his description of this disputation.

Martin is of medium height, lean from worry and study, so that one could almost count the bones through the skin, yet of manly and fresh age and a clear, sublime voice. He is, however, full of erudition and a keen knowledge of the Scriptures, so that he can, as it were, count everything on his fingers. He knows so much Greek and Hebrew that he is able to judge interpretations. Nor is he lacking in things, for he has a great forest or store of words and things. In his life he is very polite and friendly, and has nothing sour or stern about him: indeed, he is able to be at ease at all times. In company he is merry, jesting, lively, and always joyful, always cheerful and cheerful of face, whether the adversaries still threaten him so much that one can hardly think that the man without God would undertake such things. But all blame the one fault in him, that he is a little too insolent and hot in punishing (or scolding), more than is proper to one who is going a new way in theology (*kaenotomunti*), or to a divine scholar. Which fault, it is true, all those who are taught a little later have in themselves. You will not believe how almost everyone, after we come here, has become much more mild-mannered against Martinuni. Desiderius Erasmus of Red

terdam (died 1536 at Basel):

Luther's life is praised with general acclaim. And this is truly a good prejudice, that the morals of Luther are so blameless that even his enemies find nothing to blaspheme (Opp. III. ep. 317.).

The same writes in a letter to the

Bishop of Mainz:

"This I see, that the best-behaved men take no offence at all at Luther's writings. I am neither an accuser, nor a

Judge, nor protector of Luther. I dare not pass judgment on the spirit of this man, for it is very difficult, especially a bad one; and yet if I were favorable to him as a good man, which even his enemies confess, if I were favorable to him as a defendant, which the laws permit even to sworn judges, or as an oppressed man, which human kindness demands, how great would be the envy of those who, with feigned humility, take up arms against the sciences, only that they may not interfere with me in the matter."

When the orators Marinus Caracciolus and Jerome Aleander promised Erasmus a bishopric in 1520 in the name of the pope, if he would take up his pen against Luther for the reputation of the pope, the latter answered: "Luther is greater than that I could write against him. Luther is greater than that he could be understood by me. Yes, so great is Luther that I learn more from reading one page of him than from the whole of Thomas."

Finally, in the preface to the third volume of Luther's Latin writings, Philip Melanchthon cites a judgment of Luther by Erasmus of Rotterdam, which he usually made: "No one is a more correct interpreter of Scripture among all those of whom there are writings after the apostles than Luther. (As far as the judgment of Erasmus is concerned, we refer back to the anecdote of Luther's two greatest sins, which we have already communicated in the 5th number of the 2nd year).

Andreas Masius, a great linguist, (died 1573 at Zevenar in the Clevish) declared in a numerous assembly of Papists and Lutherans in the monastery of Weingarten:

"There is more thorough theology on one page of Luther's writings than at times in a whole book of any church father." John Fisher, Bishop of Rochester, this otherwise zealous persecutor of the Lutherans (died in 1535, executed by order of Henry VIII) writes in a letter to Erasmus:

"He wishes to meet with him (Luther) once, if it can be done, to ask him about some things that he (in the Roman Church) does not like either," he also adds, "Luther is so versed in the Scriptures that it borders on a miracle," he only wishes "he had kept silent about the pope." Anton Varillas (a Roman Catholic historian, died in Paris 1696):

It seems that nature had united in his (Luther's) person an Italian spirit with a German body; so lively, so industrious, so lively, so healthy was he. No one surpassed him in the knowledge of worldly wisdom and school theology; and no one was to be esteemed equal to him in the art of preaching. He possessed the sublime eloquence perfectly; he knew where the human spirit was weak or strong; he knew the place where the an

He knew how to bring out or suppress the movements of the mind, as it was necessary either to let them run their course or to stop them, and if the lecture was too difficult for the mind to grasp, he did not fail to make it comprehensible through imagination and the vividness and power of images. He never left the chair, where he had either excited or subdued the movements of the mind according to his will, without increasing his general reputation in conversation . . . At last he obtained a complete victory by the daintiness of his German writing among those whom his eloquence set in motion and his conversation amused, and as at that time no one spoke and wrote his mother tongue better than he, so no one after him has spoken and written in it with more grace . (Hist. des heres. lid. III.)

To the foregoing we add the following, from which it is clear how even his opponents in the Roman Church judged Luther and, even if they do not always confess it, still think of him. Matthesius relates this, among other things: When Luther's appearance caused great noise among the people, and the reputation of the clergy was about to decline, a distinguished man suggested "that some 100 florins should be shoved down his (Luther's) throat," but another, an Italian, who knew Luther's character better, replied, "There is no use in him; the German beast respects no money, and takes none when it is already offered him." - Finally, Spener writes in his "Glaubenstrost," part 2, p. 522: "As I know of noble papists, who even in the presence of their noble clergymen confessed that they had much to thank Luther for, then if he had not come, the clergymen would finally have forced the nobility, burghers, and peasants to eat straw."

(To be continued.)

The pure doctrine of justification, a sure probir stone of all Secten.

(See Luther's 1530 interpretation of the 117th Psalm).

I give instruction to seek and act on the main point of our Christian doctrine in Scripture everywhere, namely, that we must become godly, alive, and blessed without any merit, by the grace of God alone, given to us in Christ, and that no other way, no other path, no other way, no other work can help us to this end. For I see and experience all too well every day how diligently the wicked devil pursues this main thing, so that he uproots it again.

And though the weary saints think it an unnecessary thing to do so almost and always (for they make believe that they know it almost well, and have long since learned it), yet I know well how far it is to do it.

Such is the lack of their conceit, and they know nothing everywhere of how much is attached to this piece. For if this one piece remains pure in the plan, Christianity also remains pure and fine in harmony and without all divisions; for this piece, and nothing else, makes and sustains Christianity. All the other pieces may also shine with false Christians and hypocrites, but where this does not remain, it is not possible to ward off some error or the spirit of the sect. I know this for certain, and I have tried it so much that I could not put off the faith of either the Turks or the Jews if I were to act without this piece.

And if there be any divisions arising or beginning, thou shalt have no doubt that they are certainly fallen from this principal part, notwithstanding they talk much of Christ with their mouths, and otherwise preen and adorn themselves. For this piece maketh no divisions: for it cannot be, but the Holy Ghost must be there also, which maketh no divisions, but giveth and keepeth concord.

And especially when thou hearest an untimely and immature saint, who boasteth himself that he knoweth almost well that we must be saved by the grace of God without our work, and feigneth it to be a bad art before him, doubt thou nothing everywhere, that he knoweth not what he saith, and peradventure shall never know it, nor taste it. For it is not an art that can be learned, or that one can boast of being able to learn: it is an art that wants to keep us as disciples, and to remain a master.

And all who know and understand it do not boast that they know it all, but feel something of it, as a pleasant taste and smell, which they pursue and run after, wondering, and not being able to grasp it, nor to finish it, as they would, thirst, hunger, and long for it more and more, and are not weary of hearing nor doing it; as St. Paul himself confesses, that he has not yet grasped it. Paul himself confesses that he has not yet grasped it; and Christ Matt. 5:6, "Blessed are they that hunger and thirst after righteousness."

And if anyone desires, let him think of me by this example, which I will confess herewith. The devil has caught me several times, because I did not think of this main piece, and plagued me with sayings of the holy scriptures, so that heaven and earth became narrow to me. I was plagued with the sayings of the Holy Scriptures, so that heaven and earth became narrow to me. The works of men and the laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred, except Luther alone, all my best works, teaching, preaching and books had to be condemned. Also, the shameful Mahomet almost became a prophet to me, and both Turks and Jews became saints.

Therefore, dear brother, be not proud, nor too sure and certain that thou knowest Christ well. Thou hearest now how I confess unto thee, and confess what the devil hath wrought.

against Luther, who also ought to be almost a doctor in this art; he has preached, judged, spoken, written, sung, and read so much about it, and yet must remain a pupil in it, and at times is neither pupil nor master. Therefore take counsel, and speak not, Hui. You stand, but watch, and do not fall. Thou canst do all things, but see that thou lack not the art. Be afraid, be humble, and pray that you may grow in this art and be protected from the skilled devil, who is called Klügel or Kündlin, who can do everything and learns in flight.

If then thou wilt or must treat of matters concerning the laws, or works, or sayings, and examples of the fathers, take first of all the principal part for thyself, and let not thee be found without this part, that the dear sun, Christ, may shine in thy heart; and then thou mayest judge freely and safely by and of all laws, examples, sayings, and works, and say: Well, if there is anything good and right in them, I know it well, that they are neither good nor right any more than for this life; for for grace and that life Christ alone is good and right. And if thou doest not these things, thou shalt certainly have this, that the laws, sayings, examples, and works, with their pretty appearance, and with the great reputation of the person, will mislead thee, that thou knowest not where thou abidest. I have also seen it in St. Bernard; when the same man also begins to speak of Christ, it is because he is air; but when he is out of this piece, and speaks of precepts or works, it is no longer St. Bernard. And so it is with St. Augustine, Gregory, and all others, that if Christ is not with them, they are vain worldly teachers, like philosophers or lawyers.

Therefore also Christ is called in the Scriptures a cornerstone, upon whom all things must be built and established that shall stand before God. But whatsoever is built without him, or not founded upon him, must come to nought, and cannot stand. And now what do these mad saints and mobs lack but that they have left this cornerstone and have again fallen into works? They cannot get along, but must continue, and make of baptism and sacrament, which are the word and commandment of God, the work of men.

The Anabaptists say that baptism is nothing, if a man is not pious beforehand; they do not want to become pious through and from baptism, but to make baptism holy and good through their piety. That is, (I mean,) this corner-stone thoroughly lost, and not by Christ's grace, which baptism gives, but first sanctified by itself, that baptism gives nothing, creates nothing, brings nothing, but we bring and give to baptism everything beforehand, so that it may be nothing but a mere unnecessary sign, whereby one can be

But baptism cannot be such a permanent sign or mark as to make one know someone, but happens once, after which it can no longer be seen by anyone. So also do the devotees with their sacrament: this must not make pious nor give grace, but show and testify how pious and holy they are without such a sacrament.

And what hath made in the papacy such divisions, innumerable sects, and idolatries of all manner of mad saints, priests, monks, and nuns, but that they have fallen away from Christ, and before that have become godly by works?

Therefore St. Paul diligently teaches the Ephesians and Colossians that Christ is our head, and that we should diligently cleave to the head, and so cleave one to another, as members of one body, and increase. For the devil neither feasts nor sleeps; he would gladly pluck us from this head: he knoweth well that this piece will break his neck, and bruise his serpent's head, as Genesis 3:15 hath promised.

But God, our dear, eternal Father, who so abundantly enlightens us through his dear Son and our Lord and Saviour, Jesus Christ, may he also strengthen us with complete faith through his Holy Spirit, and give us strength to follow such light faithfully and diligently, and to both praise and glorify him with all the Gentiles, with teaching and life. To him be thanksgiving and glory for all his unspeakable grace and gifts for ever and ever. Amen.

(Correspondence.)

nd they came sharply together, so that they drew away one from another, and so forth. Acts 15:39.

To these words a Christian preacher adds the remark: "This happened because Paul imagined what a hindrance it might be to them if they were to be provided with Marcus again as before, but Barnabas objected that Marcus had meanwhile become stronger, had repented of his errors of softness, and the like."

Almost similar circumstances prevail at present between the Synod of Michigan and the brethren who went out from it. Unfortunately, however, it is a matter of something that does not seem to have been the case there with those disciples of the Lord. Especially striking to me, among other things, are the words quoted in an essay by Mr. A. C. in the last number of the "Lutheran": "And yet all sincere Lutherans could heartily rejoice in the pure sermon on the Lord's Supper, which H. preached at this year's Synodal Assembly in a place where, immediately afterwards, purely reformed Lord's Supper ceremonies made a public mockery of the Lutheran nature.

Although I would have much to say about the whole of Mr. A. C.'s letter, I only hope that the unsigned letter in the last but one number will be accepted.

I do not know which member of the Synod of Michigan I have named, will still defend himself especially on his attack. Therefore recently only this: I take the liberty of saying to these outgoing dear brethren that - although Mr. A. C. in his letter of reply reproaches the Synod of Michigan with the words: "Just as little do we accept it if one interprets our symbols according to subjective pleasure" - they themselves do not agree among themselves about the correct understanding of these symbols. This is proved and testified by these dear brethren themselves in the manner in which they have given their approval to the solemnity of the Lord's Supper commemorated in Mr. A. C.'s Essays. Essays commemorated. For the sake of brevity, I will only note that the communion ceremonies were performed according to the Württemberg liturgy; instead of hosts, bread was used, and the body and blood of the Lord were taken with the hand to the mouth under the bread and wine.

One of these brothers was himself a participant in this holy sacrament. Sacrament and three of them stayed away. Now, on top of that, one of them (Mr. A. C.) dares to say that this was a mockery of Lutheranism, while Brother H., whom he praised, and who "heartily pleased the sincere Lutherans by preaching the Lord's Supper in accordance with the Scriptures," could himself communicate with a clear conscience. - Yes, dear brother, you could go with a clear conscience. Our fathers, when they confessed, "that in time of persecution, when a round confession of faith is demanded of us, we are not to yield to our enemies in such matters, as the apostle wrote in Gal. 5:1: "Stand therefore in liberty, that Christ may set you free, etc." - For this is sufficient for the true unity of the Christian church, that the gospel should be preached with one accord according to a pure mind, and that the sacraments should be administered according to the divine word; and it is not necessary for the true unity of the Christian church, that ceremonies of the same kind, instituted of men, should be held everywhere, etc." And again, "We believe, teach, and confess, that the church of God of every place and time hath power, according to the occasion thereof, to alter such ceremonies as may be most profitable and edifying to the commonwealth of God." Nor have they ever confessed nor taught that only established ceremonies constitute a true sacrament, or, as Mr. A. C. teaches, that by certain ceremonies (which are not, after all, against God's word), mockery is made of the Lutheran essence, or else they would certainly have decreed that the ceremonies of that time should endure for ever, and never be taken away.^) But you have after

*) Mr. Cronenwett obviously misunderstands what is actually involved. We take the liberty of referring to our essay, "Does Old Luther Lead to Rome?" for an understanding of the matter. D. H.

statement of Mr. A. C., by your coming to the table of the Lord with us, made a public mockery of the Lutheran nature. -From this it follows that you yourselves do not agree as to the proper understanding of our symbols. And therefore herewith serve to know that if such consequences, as has happened with you, are drawn from our symbolic books, and only that which makes such conclusions must be called genuinely Lutheran, I will gladly, according to the wish of Mr. A. C., lay aside the Lutheran name; and very much regret that I have allowed myself to be committed to the symbols of our church; also sigh longingly to God with the same: "God save and preserve us in grace from the false Lutherans!"

G. Cronenwett.

Member of the Synod of Michigan.
Woodville, Ohio, 28 Oct. A.D. 1846.

Rebuttal.

In the above essay, Mr. Cronenwett reproaches the members who have left the Synod of Michigan for not agreeing among themselves as to the proper meaning of the symbols, and proves this by the fact that three of them stayed away from a communion which took place on the occasion of the Synodal proceedings, merely for the sake of the ceremonies, while a fourth, Mr. H., was able to take part in it with a clear conscience. On the occasion of his present stay in the house of the editor, the undersigned takes the liberty of replying briefly as follows.

As far as our leaving that communion is concerned, we do not deny that this was done for the sake of the ceremonies. If bread was used instead of communion wafers, if the same was broken both at the consecration and at the distribution, and if this, together with the blessed cup, was given into the hands of the communicants, it is evident that the confession ceremonies of the Lutheran church were dropped here, and that this communion appeared purely reformed in its ceremonies. Now we know very well that these ceremonies are mediocre things, and that they neither add to nor take away from the essence of the Lord's Supper; but we also know "that in time of persecution, when a round confession of faith is demanded of us, in such things we are not to yield to our enemies." But no one who knows the ecclesiastical conditions of this country doubts whether we Lutherans are at present living in such a time, and especially knows how for this very reason we must hold fast to the ceremonies peculiar to our church as much as we always can, because on the one hand they are again challenged by false believers as contrary to Scripture and papist, and on the other hand, where they are omitted and the reformed manner is adopted, the false union can most easily and comfortably gain entrance.

Keeping this in mind, and in order not to give our own congregations any trouble, we therefore felt compelled in our conscience to bear witness against the unchurchlike nature of that supper and against the slackness in the confession, and all the more so, since from a certain side, in response to our modest ideas, it was declared that we wanted to persevere in this (reformed) manner. - By the way, we were not the only ones who stayed away for these reasons, as Mr. Cronenwett knows very well, but has concealed for good reasons in his essay.

That, despite this, one of our like-minded brethren, Mr. H., did not bear the same testimony with us, but rather took part in that communion, was a matter of heartfelt regret to us. We do not want to excuse his behavior, but rather confess that Mr. H. has sinned and that he himself wishes that this had not happened to him.

But if Mr. Cronenwett accuses us, because of our different ways of acting, of not agreeing on the right understanding of the symbols themselves, this is as unfounded as it is unjust. Does Mr. Cronenwett not know how to distinguish between doctrine and practice? Does he not know that one can understand the doctrine of our church, believe it with all one's heart, and yet fail to apply it in this or that case, through weakness or other sinful causes? Or does Mr. Cronenwett feel like accusing the holy apostles Peter and Paul of disagreement in the right understanding of the doctrine, because the former did not yield to the false teachers even in matters of means for the sake of the truth of the gospel, while the latter once lived Jewishly out of fear and hypocrisy (Gal. 2, 11-14)? Let Mr. Cronenwett apply this example to our case, and it will not be difficult for him to recognize the groundlessness and injustice of his accusation. "For it was not a lack of proper understanding of the symbols, but weakness and carelessness, that led Mr. H. to partake of that supper."

So much for the defense against the accusation made against us. The undersigned, however, fraternally advises Mr. Cronenwett not to seek to appease his conscience by seeking such accusations, but rather to examine impartially the grounds of our withdrawal from the Synod of Michigan according to God's Word and the symbols of our Church . . This is from a hearty desire that the differences which have arisen between us and the Synod of Michigan may rather abate than increase . F. Lochner.

had put. Once he saw him coming out of the usual drinking-house again, and wanted to make another attempt to bring him to better ways. Alone the man, thoroughly drunk, staggered up to him, and said, "Yes, yes! Pastor, it must be like this every day!" Now Silberschlag well saw that every word said to this man in such a state would be in vain; regretfully, therefore, he merely patted him on the shoulder, and said only, "He is right. He can't help it!" - With that he let him. "What?" thought the drunkard, "I couldn't help it? Let us see!"-So, as it were, in defiance of his pastor, he wished to mend his ways; but more than ever he degraded himself by this vice. This humiliated him. With tears he came to Silberschlag himself and confessed everything to him. He directed him to Christ, who also transformed this slave of sin into a free and blessed man.

"where there is forgiveness of sin, there is life and blessedness.

Catechismus Lutheri, IV. main st.

In 1675, Duke Johann Georg of Mecklenburg died in Mirow, after his dissolution had been brought about by an accident in which the external medicine was mistaken for the internal one.

This pious and God-fearing prince led many Christian reenactments on his deathbed; and since, after absolution had been pronounced, the sixth verse from the beautiful song by Johann Rist was recited to him:

I am gone from thee. Yet have I turned myself in again; Yet hath thy son compared me Through his fear and anguish of death. I do not deny the guilt;

But thy grace and thy mercy Is far greater than the sin That ever I find within me- he said, "Let me pray the beautiful verse alone!" This he now completed with hands clasped tight, eyes turned heavenward, many tears, and a fervent heart. After receiving Holy Communion Among other things, he spoke to his confessor: "When I was still a boy, I learned my catechism; I have not yet forgotten it, and in it these words: 'Where there is forgiveness of sin, there is life and blessedness!' Now I have received forgiveness of sins from God through you, therefore I also have life and blessedness, and thereupon I will die blessed!"-which blessed end the Christian prince reached even after a few hours, at the age of 46 years.

Paid:

lf of the 3rd year, Messrs. B. Bieuz, G. Eckert, V. Neidenbach. rrg, the Mr. A. Bade, Past. Dobkcn, Past. Hengist, F. W. Holte, Past. Kunz.

For the mission on the CasS River, Mich , has been sent in by Mr. I. Ungemach at Zanesville, O., \$2.00. Gratefully acknowledged by W. H., Rev. of Monroe, Mich.

Treasurer.

A word in its place.

Blessed Silberschlag had in his parish a drunkard, to whom he vainly pointed out the danger of being lost for ever

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., Jan. 12, 1847.

No. 10.

Strange letter

of a noble lady, the Frau von Reihnitz from Silesia, who in 1703 left her fatherland and all her possessions with six mostly uneducated children for the sake of the Lutheran religion.

With a short historical preface and some notes edited by C. H. von Bogatzky.

What the blessed Frau von Reihnitz, a née of Pusch, reports in the following letter about her exile from Silesia, was already told to me some thirty years ago by her biological sister, Frau von Langenau, who is still living in Breslau, according to the main content. Since this letter has been very moving to me and to all who have read it, so that many have read it with many tears, I have had it reprinted and have added a few notes to explain and confirm it. In doing so, I wanted to present something for revival, as I do to all evangelical Christians, but especially to the dear youth here and in other places. For since, as the reader will find, the children of Frau von Reihnitz had such great concern for the salvation of their souls, and therefore also left everything with joy, and especially the eldest son spoke so gloriously, this may well serve all young people for examination, shame, revival or strengthening, so that they may at times surrender their hearts to the Lord and care for their souls, and when this happens they may become more and more earnest in this, so that they may one day follow Christ in suffering, since all who want to live godly in Christ JESUS must suffer persecution, even if they do not, like Mrs. v. R. with her children, come from Pope Francis. R. with her children, are persecuted by papists. But we do not know what kind of persecution the papacy will still arouse in the times to come, especially if many changes should take place in the kingdoms of the world, for the papacy has always been bloodthirsty. May this letter also serve to make people recognize religious freedom as a great blessing and be sincerely grateful to the Lord. And whoever has read the booklet published in Frankfurt: "Religionsprobe und Nachricht von den Elberfeldschen Bewegungen,"

We find it necessary to be sincerely grateful to God that he allowed him to be born and educated in the Protestant church, but not in the Papist church. For if the papists had no other false doctrine than the erroneous and horrible doctrine of Purgatory, we would already have to highly esteem the blessed Reformation of Luther and could not be grateful enough to the Lord for it; because one cannot understand how it is possible that a papist who believes this atrocious doctrine can have even one single pleasurable hour in his life, and this single doctrine should and could well deter all Protestants from going over to Pabstism. May the Lord preserve and fortify us in the truth of the Gospel, and may we all walk worthy of the Gospel. Halle, in the year 1755.

C. H. v. B.

So the letter reads:

In 1702 the persecution of my children started very hard, because the episcopal commissioner had ordered the archpriest of Landsht to be careful with my youngest daughter, so that I would not seduce her like the eldest. Hereupon he came to us in March to Schreibendorf †) and demanded of my dear husband that he, as father, should draw the children to his religion, since there was an imperial order. By the grace of my God, I seriously opposed this by objecting that my dear husband had promised me on oath to bring the girls up to my religion, which my dear husband also admitted and declared that he did not want to break before the priest; to which the latter replied: He must not keep it to me, he would soon absolve him of the oath he had given.

When the distress had become so great, my God strengthened me, so that I cried out to him with the children warmly and fervently for salvation, in heartfelt trust, because we knew no help from man, he would have to help us; he could not leave us helpless, he would

*) In this time, in which Bogatzky wrote, one did not yet understand under "Protestant", as now, the united church, mixed together from several religions, but the Protestant-Lutheran church.
D. H.

†) In the Jauerische Fürstenthum several miles from the Saxon border between Landeshut and Hirschberg.

must strengthen us, otherwise we would be lost. I also had to hear how this priest appealed to the royal office of the principalities of Schweidnitz and Jauer for help against me, and how this office also immediately cited my dear husband, who, however, in keeping his promise to me, immediately declared himself to the office and was therefore very much opposed by the priests. The royal office faithfully assisted my persecutors, and even summoned my husband four times in succession; the last time he was not let away until he promised to see to it that all his daughters, with the exception of the largest, who was already too hardened, were brought to his religion. But in order not to offend me, he said nothing to me about it.

On 20 March 1703, I came to the official secretary, Herr von Creuzstein, who called himself my good friend. He showed me in the official protocol what my husband had had to promise, also that now the office could do nothing else if I continued to oppose giving the daughters to the Essulin monastery in Liegnitz until they were Catholic; in order to avert this, I should only find myself in it and willingly let the children go to the papal religion. When I said to him by the power of my God, "My trust would be in God, in whom it would be easy to destroy all attempts and to save his own, even if the danger seemed great," he answered me eagerly, "God would not do a miracle (wonder) for me; it should not and could not be otherwise." But I soon took this for a divine warning and said, "God will not and cannot let me. His word is true! He that dwelleth in heaven laugheth at them, and the Lord mocketh at them. God will already know means how to help me; I am his, he does with me what he wills." *) He laughed at me, and said, "I would lament the presumption, the obstinacy would repent me." I was badly comforted by my relatives and fellow-religionists; for they said, "No man could help me; I would have to

*This is the right kind of faith, when we see nothing before our eyes, and know no means how we may be helped, and yet keep the word, and set this alone against all adversity and all enemies, and hold it up to God himself. God cannot leave such faith, but must help, and should rather invade heaven and earth.

I should only not worry; it would be impossible for me to keep the children; I would be childish to grieve so; what could not be changed would have to be ordered to God; why would I have taken a Catholic man? *)

In this distress we cried out to God and took comfort in His promise, believed without doubt that God would help us, sighed with all our hearts that God would warn us when the danger became greater, and read the Bible and Arndt's true Christianity, which we had. For "temptation teaches us to pay attention to the word" and drives us to prayer.

Because I had always fought for the daughters, but had willingly given up the sons, I realized that I was doing the greatest injustice by letting the latter join an erroneous religion without any warning. This gnawed at me day and night, so that I felt compelled to ask my clergymen for advice, but they comforted me more than they were allowed to say what they thought, because they were bound too much in those days and had to walk carefully. God help them!

In the meantime I considered my eldest son Anton Adrian von Reihnitz to be Catholic, and was very careful of him so as not to be betrayed, about which, when he noticed it, he cried and lamented many times: "Oh, my God, have mercy on me too! If only I knew how I should be saved!" †) I heard such words from his mouth with very painful sighs, but since I was under the ungodly delusion that he would one day have to become a Catholic, I did not want to turbine him and let him go, as I now well recognize, quite unchristianly without admonition and instruction. Also, the fear and love for my dear husband was too great, which I do not want to hide to my shame. So wicked is the counsel of our flesh and blood.

Now I had long since had a great desire to hear Mr. Schwedler, who was so well known because of his great zeal, but I was always prevented. The good Lord, however, sent my dear husband to allow me to go to Niederwiese ‡) to see him in church on Easter. On Easter Monday, Mr. Schwedler had to say in his sermon: "Consider how a mother who has a Christian vein would be treated by me.

because I believed that this faithful servant of Christ would have much to say to me. The more I perceived from the many hindrances that Satan wanted to prevent me from becoming acquainted with this priest, the more eagerly I sought edification through this dear man, and said to my three children, whom I had with me: "Take heed, God will make his goodness of miracles great in us; but pray diligently, hope, and do not grow weary."

Now that I had complained to this preacher about my great anguish of heart and soul, he asked if I had also shown the eldest son the right way? I said: No, because he would have to become a Catholic, so I would not have wanted to teach him further. Then this man explained to me the great responsibility I would have, also how I would be bound as a mother to show him, my son, the right way and, as much as God would grant me, to explain their (the Catholics') errors; if the child then wanted to take up the true religion, it would be up to me to save him as much as I could, without any regard for mine. This was a hard, even impossible thing for me to do, to grieve my dear husband in this way, but it was very deep in my heart; I therefore asked him to write to the laudable faculty at Wittenberg, whether I could distance myself from my dear husband with a clear conscience? But no answer followed. In the meantime we prayed heartily the way home; God also strengthened us, so that we certainly believed that God must help us.

When I came home on April 11, I asked my eldest son Anton Adrian how he had edified himself on the feast days (thinking to teach him), he beat me to it and said: "Where should I have edified myself? I do not understand the mass, and the millstone which our priests tell, you know. Ah, who would be so happy, and hear such sermons as you, may well be edified! Oh, my God, if only I could hear a Lutheran sermon. I beg you, for God's sake, do not take it amiss that I ask: am I not as much your child as the girls? Before you let them become Catholic, you would do a great thing, but you do not ask about me. I have told you so often how I do not know how to be happy in the Catholic religion, but you do not respect it. I am now to go to confession, - so I beg with many tears for God's sake: save me! You have the responsibility; I tell you, and cry for help! If you do not, I will have cause to accuse you at the last judgment. Ah, from my heart I humbly ask your pardon that I speak so much: necessity drives me to it!" *)

*O, what care this young man had for his blessedness! Who can read this without being moved? Should not everyone, even one who is still young, think: Well, how is it with me? How do I care for my soul? This child does not want to hear a single evangelical sermon, and I hear so much good, and do not recognize it as a blessing!

Then I said, astonished, "How is it possible for me to save you?" But he replied: "My dearest mother, the village of writing is only in your heart and the fear of the dear Lord Father; that is what you are concerned about. I beg you to help me to become a Protestant (Lutheran), so that I have everything enough! God knows best how many times I have lain on my knees in the garden, and cried to him to help me, for from men I see no salvation 2c."†) Then, he said, his going to confession had been postponed again; indeed, he had several times thought of running away, but he did not know where to go.

To see still more the impulse of the Holy Spirit, I presented to my son the paternal disgrace; he said, "This is my greatest fear, the dear father's curse; but it cannot hurt me. I do no evil, but only wish to be blessed." I told him how he could never hope for anything from our fortune, nor what might become of him, because the Lord of R., his father's brother, would let him study and travel. But he answered: "I have already considered all this; but what would it help me if I had and knew everything, and had to be uncertain of my happiness! I am ready to go away in the daily camisole, if I can only become evangelical! God will not let me, I know it! Oh, do not take it amiss with me that I speak such great words! Because I am to go to confession for the first time on Pentecost, it is the last with me." Then I said, "Speak, for flesh and blood hath not bidden thee so, but the great grace of God is mighty in thy weakness." I promised him to save him with God's help; he should further pray fervently for the government of the Holy Spirit. I also asked him what scruples he had in the Catholic religion? He said, "Just look at the Ten Commandments. In the first commandment God says, 'Thou shalt not have other gods beside me; don't you know how the Catholics fall down before the images and heart and lick them; they must be other gods!' Also I have often heard how the clergy have to admit to the Lutherans that the first Christians gave Holy Communion in both forms, but that the pope had changed it for certain reasons, which he had power to do; and this must be sin; for so he wants to be more than God!" Then he said to the eldest sister: "My heart burns with joy that my dear mother has promised to save me. God will help; let us pray diligently," and he admonished the other children very much.

So we sighed quite heartily to God,‡) Prayer is the best remedy in times of need. Oh, if only all young people would pray earnestly to God. Surely they would make all heaven happy with it, and God would prepare them to be special instruments, to whom they would soon make prayer their favorite business in their youth.

to have their child torn from their arms and drawn to an erroneous religion. I wanted to go!" These words struck my heart like a thunderclap, so that it might have burst, and with many tears I begged God not to let me poor aggrieved mother go. I decided to speak to this godly priest verbally, even if I had to wait so long for an opportunity to do so.

*Thus speaketh unbelief, and is a grievous comforter.
†) O that remember the young people, and learn but soon also provide for their bliss from youth!
‡) which is situated in Upper Lusatia on the Silesian border

in undoubted confidence that the eternally faithful God would already show us his miraculous help in his hour. The more we prayed, the greater his zeal was.

Since my flesh and blood were very much opposed to this most important work, and I could not complain of my misfortune to any man and ask him for counsel, I took all my refuge in God's word, and resolved to do what it would teach me. *) Then I found Matth. 18. and Ma2c. 10. my Lord's express command to go away. But I was so afraid of this, that I rather thought, thou canst not possibly endure this; and yet my conscience persuaded me, that I was bound to save my children, if I should lose my blessedness. But since the emergency came upon me, and there was no other means than to leave everything, God helped me to overcome it happily. But to leave my husband seemed unbearable to me; I could not possibly decide to do so. But my eternally faithful God worked all the more powerfully in my children; they had to be my drivers, in that they persuaded me daily in the most agile way and exhorted me to trust in God, in whom everything was possible. What a hard struggle this has been cannot be expressed in human tongues. Moreover, I had to hide all fear and keep it a secret so that my dear husband would not notice anything.

In such anguish I begged my dear husband to sell Schreibendorf and settle in Saxony, because we were being persecuted so much because of the girls. But it was not much consolation, for he took this very badly and said: "I realize that this is also meant to turn my sons away from my religion. If I knew that, I would also change my thoughts." Yes, he often threatened the girls that he would put them into a convent, for he would only care for a word.

Since I saw no other advice and knew that if I wanted to love God above all things according to the commandment of my God, I would have to go into exile, I asked all the children, some of whom were already grown up, whether they wanted to go away with me and leave all their possessions, or whether they wanted to become Catholics? For otherwise their brother could not be saved. All of them, big and small, were willing to go, trusting that God would not let us go. The little girl, who was three years old, also comforted me: "God would bring her dear father; God should protect her from becoming a Catholic!

All this persuaded me that it was a work of the great God: but my

*)So it is right. And if I will do all that the word of God teacheth me, I may also take my whole refuge in the word of God, and be sure that God cannot forsake me: for he cannot leave his word unfulfilled.

I could not find it in myself to leave my dear husband, for I thought that by doing so I would break the marital oath of fidelity, especially when I considered the misery in which he would be placed by my flight. So, by the grace of God, I decided to send all the children away, and I would stay as I pleased; God would help me to endure everything. So all our talk and thoughts, when we were alone, were of flight. But the children asked me to go with them and take them to a safe place, for I could go back again. Now I was also very afraid of the Lord's first zeal; so I cried out to my God for his government and guidance.

On May 12, my dear husband left for Lauterbach and wanted to return in two days. Then the children said: "Well, dear mother, now would be time to flee." But I did not think it was safe, and I was also in too much of a hurry, but I got ready as much as I could. On the 16th the dear man wrote me to fetch him. So on the 17th I went to him, trusting that God would tell me what to do. The children asked me to see that their dear father would stay down there, and then to hasten the flight with them, which seemed to me to be too quick. But the children's agitated talking, especially the son's, made me think a lot and sleepless nights.

On the 18th my dear husband liked to stay there, he wanted to go home with me the next day. Because I was now without all human counsel and help, I turned solely to my Lord, fell often on my knees that evening, prayed heartily to my God that he would help me and let me know his will; he knew that I was a weak woman and far too incompetent to accomplish this work, which was his; so he would direct my thoughts according to his will. I especially asked my God, if the danger were great that I would have to hurry, then God should not allow Satan to hinder this intention, and should command my dear husband to stay down: but if I could still wait, in order to arrange my temporal affairs better, then I would so heartily like to stay the Pentecost holidays: and this should be the sign for me to recognize the will of my God. Oh, Lord, do not be angry with me for asking such a clear command from you! So I went to bed with this resolution, that if my dear husband stayed, the Lord would let me go with Abraham; but if he went home with me, I should wait. I rested till morning. When day began to dawn, I dreamt on the 19th that I was in my room at Schreibendorf; Father Walter, a priest at Schönau, came with two other priests I did not know, bringing an order from the royal office to fetch my children; I resisted strongly, but they mocked me.

mine. I called my dear husband to help me, but he was asleep and could not help me. When I awoke in this fear, I said, "Oh, my God, now you bid me go; oh, let me know it more clearly!" I woke my dear husband and told him it was time to go home. And lo and behold, my dear husband felt like staying down there if he didn't miss anything; he thought it over and then decided to stay down there; but I was to go home and come back on the 24th to pick up the property tax in Jauer and to spend the holidays there. †)

Then a sword went through my heart, because now my God again called me to leave my fatherland with my children. I took comfort in God's provision, as he promised in Matt. 6:33, 34. This is my reason. For the hero in Israel doth not lie. Who forsaketh none that trusteth in Him, will not begin at me; He is faithful. But it seemed impossible to flesh and blood, especially since my dear husband told me that he was so afraid; he suspected that something great was going on at home, and I should order him to take good care of everything. Then I could not hold myself, but embraced him with many tears. He asked me what was the matter with me, that he had heard me groaning and crying in my sleep. I said that I had been so disturbed by a bad dream.

With that I took a hearty farewell from him. I had hardly gone to the gate when the dear man came after me, and when I went to him and asked what he still had to command, he said to me: "Oh, come down on Thursday, too, and command me to take good care of the children! Then I could have burst with painful sorrow. I begged him not to worry: God would take care of the children. And so I go home with many tears of heart without ceasing to my house; and because the anguish and woe was so great, I sighed, My God, help me dock fight! Yea, I fell on my face, and cried heartily unto God, that he should help wrestle, and compel my evil flesh and blood. Because he gave the will, he should also work the accomplishment. This is what the good God did, by putting a blanket over my mind so that I could not consider that I would not be allowed to return to Silesia. So I kept my resolution to bring the children to safety and to return home.

When I came home alone, the children said: "Well, Mrs. Mother, it is time!" But it seemed to me to be much too quick, especially since I had failed in all the places where I was supposed to get money from my inn; I should be patient until after the holidays, when I should have it properly. So I could not have more than 17 Sgl. out of my whole fortune, and I should have to work with

So God did what she asked, gave her the sign she asked for, and came to the aid of her weakness.

6 children, horses and people. Yes, I might begin as I wished, but I should and could have nothing more of my own. My son, who knew all this, said to me: "Dearest mother, I beg you from the bottom of my heart, do not turn to this, even if you have so little money! You will see that God will not let us. Perhaps the good Lord is trying you to see if you will trust Him when you have nothing. If you let this good opportunity pass, God will punish you for wanting to go and not being able to! You see that God himself arranges everything so well: we only want to follow him. If you will endure, I will go away alone. God will not leave me, I know it; then let it be as it may."

(Conclusion follows.)

Of the divine word, as the light that leads to peace. *)

By W. Löhe.

Why is it that with so many powerful preachers whom God has given to His people in recent years, so few people are found who penetrate to the peace of justification? - St. John, in his first Epistle, 3:2, speaks with great confidence of himself and his own: "Beloved, we are now the children of God"-v. 14: "We know that we have passed out of death into life"-and 4:4 he addresses them: "Little children, ye are of God!" So there is a certainty of the sonship of God, and there are men who can say that they have passed from death unto life. Why, then, are there so few such men to-day? Why do most men take fright when the question is inevitably put to them, in the affirmative and in the negative, "Art thou born again? art thou a child of God? art thou in the life that is of God?" Why is it that such questions are so seldom answered with a quiet, humble, firm, "Yes, you say so!" why is it that there is usually a blushing, "No!" an embarrassed, "I do not know!" an impetuous, passionate, "Yes!" which one immediately notices is worse, born of the moment, than "No!" and "I do not know!"? - Why is it that in the sermons of Protestant teachers so many hearts, especially young hearts, wake up, listen longingly and diligently, wrestle and fight, that one should think one can stand up for their honesty; - and after a few years, when circumstances change, when they marry,

*) We share this writing, which has already appeared in the third edition in Germany, for the most part, instructed by experience that most of the local preachers who are still willing to preach the Gospel and so-called living Christianity, and who think they are preaching it, are using precisely the wrong method, which the dear author here describes and punishes as contrary to Scripture and unevangelical. God grant that the eyes and hearts of teachers and hearers may be open to the instruction and warning contained therein, that the former may not, with the best will to lead their hearers to heaven, deceive them, and that the latter may not, with the best hope of being led to heaven, allow themselves to be deceived.

A. d. R.

or at all build their own army, young Christianity disappears with its red cheeks; and those very hopeful awakened ones, the joy and crown of their teachers, are invented as the flower of grass, which, sprouting not from beyond, but from the earth, had its time, like all things in the world? Why is it that many a mature man, many a sober woman, look upon the revival of their youth with a painful smile, and say that this revival was their youthful joy, just as every man has his youthful joy, - but that it was, like other youthful joys, though purer and holier, still only infatuation? Whence is it that so many look down with a kind of contempt on young souls glowing in the first revival, and say, "So was I once; but it was nothing!"?

Perhaps many causes can be proved for these sad phenomena of our days'. I would particularly submit the following to your judgment. Consider, brethren, whether what I say is true?

When a soul is awakened, and now earnestly asks, "What must I do that I may be saved?" it is rightly said, "Seek Jesus and his light. All other things will not avail thee!" But where to seek Christ, of this, as a rule, bad instruction is given. Usually the inquirer is instructed to seek the Lord on his knees, to call for Him with longing and desire of spirit; so He will not fail to appear - in His time, at the appointed hour. The poor souls now try everything; they cry out: they do not let the Omnipresent, He blesses them then; and the Omnipresent, who hears the crying of the young hubs, blesses them also with joyful consciousness of His nearness. Delighted, the awakened one rises from his knees, and believes,-believes that He has now found His Saviour; his trembling heart, like Simeon, would gladly die; for it has experienced God's salvation. - But alas, this is temporary; the child, the youth in Christ, is often given such hours; the older one becomes in Christianity, the more seldom does one receive such thrills of joy; and if one has measured his Christianity by them, it falls away; one falls into a gloomy longing for what is beyond, and becomes a sad pillar of salt, like Loth's wife, who looked backward and did not reach the zoar lying before her, the quiet place of salvation.

Dear brothers! This way does not lead to peace, not to the godly confidence that nothing can separate us from the love of God. This way is evidently nothing but a way of feeling and works. When a man is awakened, therefore, one of our first duties should be to tell him that the excitement of his mind and any joy he may have (for not every awakening is due to strong feelings, whether sweet or bitter) are not the lead of his heart.

He should rejoice as if he did not rejoice, not place so great a value on this feeling that he would waver and tremble in the fundamental pillars of his being in its absence; rather, he should - and this is the main thing - from the beginning to the end of his spiritual life, not look at the changeable in himself, but at the unchanging promises of the Word of God, which, thank God, are beyond us. Rather, from the beginning to the end of his spiritual life - and this is the main thing we counsel - he should not look to the changeable things in himself, but to the unchangeable promises of the Word of God, which, thank God, stand apart from us, untouched by our feelings, and are a divine guarantee and certainty, and the vain security and depth of freedom of redeemed souls. Yes, we should make these promises of God even greater and more important to newly awakened Christians than their faith. For faith, in the work of our redemption, is that which is entrusted in man and to man, but for this very reason it is not always equal to itself, sometimes weak, sometimes strong, while God's word has been established for thousands of years without wavering. As much higher is God than man, so much higher is God's word and promise than our faith. Faith is small and great; God's word is once as it is twice. God's word is God's revealed faithfulness and mercy; God's word is God's presence of grace or of wrath, as the case may be; -where God's word and promise, there also God's powers of grace and life.

When therefore a soul is awakened, let it be advised, "Seek Jesus and his light. All else will not avail thee!" But let it be instructed in the word of God, saying, "This is what testifies of him!" Do not ask for the revelation of God on your knees, but accept the existing revelation and appearance of God in the Scriptures on your knees with thanksgiving and joy. Let it be shown from God's Word, with simple, strong sayings, who JEsus is, what His office and calling is, how great His faithfulness is: then let it be said with the air and confidence of a redeemed child of God and of an angel, "Now thou knowest Him; He is omnipresent, especially where His Word, His name is remembered; He loves them that seek Him not: why not them that seek Him?- What mayest thou contradict His promises for the sake of thy defiant and desponding heart? Thinkest thou that His heart is like thine? No, no! His is mercy and faithfulness: thou art unmerciful and unfaithful to Him. He knows it, He knows thee. Trust His word; only in that do not be deceived; all else may perish to thee; with all else it may go as it will; His promise is not lacking to thee. In the world thou art afraid-what is it? With Him, in His promises, thou hast peace!" - If souls have thus (Boos's self-biography contains good examples) been driven into a straitjacket, that they must at last surrender themselves to be blessed at His word: henceforth trust not in institutions, not in the promises of Him, not in the promises of Him.

on our praying and watching, not at all on our running and walking; but the same means which made souls acquainted with JESu, keep them also in His name, namely, unconditional faith in God's word and promise. If any one come into temptations, into perplexities, into feelings, whatsoever they may be: so let one always remain with the strict difference between God and man, God's word and feeling, God's faithfulness and man's faith,-and in this way push back again to the unconditional, feelingless faith, which hangs on the word alone,-to the narrow way of Thomae, not to see and yet to believe; Let us praise and extol the guardian of Israel, who neither sleeps nor slumbers, who knows all the sorrowful souls and their woes, and therefore has revealed to them such glorious heartrending words of His irrevocable covenant of peace, so that, surrounded by dogs and wild monsters, they may have above them inviolable light for their feet, His promises, which rise like suns, but together with the salvation under their wings never set. In this way one gives souls a point outside the world, from which it is unhinged, and their sorrow is turned into vain thoughts of peace; thus one makes quiet, firm hearts, which patiently endure in the war of life! He who exercises himself in this blind (but also how light!) trust in the word learns to understand the struggle of faith; he wraps his arms not merely around the word, but in the word around the Lord himself, who is called a rock, and thus gradually assumes the nature of the rock itself, which does not depart from its roots and foundations to please any accident. Let it be shown to afflicted souls everywhere and in all cases that all lack disappears, all sin is forgiven, just as one turns again with unconditional trust to the word of the cross, yes, that all their sorrow comes only from this, together with all sins, that one again and again departs from pure, unfeeling faith and trust in God's promises. For such a purpose, seek out a few bright, clear sayings of Scripture for the various illnesses of the spiritual life, and apply them prayerfully to the comfort of the anguished souls in all simplicity. Splendid speeches of human wisdom, or God's truth wrapped in human garments, do not help here: God's words to God's opinion, these, spoken to the hearts and taught how they should be practiced (for without practice there is no right glory!) do much more than all the world's proofs. A troubled heart often scarcely hears, and must be roused by the angel's countenance to turn the weak eye of faith away from the dust to God's word; it scarcely understands God's discourse, composed according to the understanding of babes, much less laborious human conclusions and demonstrations of the certainty of eternal salvation. "I believe all

les quite simply" speaks the comforted heart of one dying in the Lord, and rightly casts away the comfort of man. Let it not be feared that it is wrong to set the salvation of mankind on a few single sayings: for it is in vain to call men to drink up all God's comfort and all God's word: learned men can do this as little as unlearned laymen. Nor be afraid that the spirit of temptation will teach poor men to appeal to other, contrary sayings; only divide God's word rightly according to the apostle's commandment, and it will be evident that every saying is quite true and a heaven full of blessedness. Let a few sayings be confidently retained, and let them be repeated; and let it be often and with faithful diligence affirmed that these sayings are God's words of eternal certainty, and that all men are liars. Forgive nothing of the Scripture, and give no man right beside it, even if he speaketh rightly; that the people may turn away from men who are untrustworthy and abide not, and may be accustomed to turn to their God alone, taking all comfort from His word. If a man is challenged by doubts, do not bring proofs of reason to refute the doubt; for the challenged man does not see that doubts come not from reason, but from unreason and lack of understanding: he thinks he is quite reasonable when he doubts. Hold up a word of God to the doubter, and hold fast that it is above all doubt: such faith-confidence of a pastor strikes down doubt, and awakens confidence where it has fallen asleep; free contempt of reason, defying God's word, which rebels against God, drives it from the plan. - If any man is in deep repentance, let him speak the absolution of the Lord with divine power, and preach that absolution is greater and more powerful than all the sins of the world. If one is afraid in death, one should offer a prayer of thanksgiving to Him in whose holy Scriptures the eternal promise is made every third word. Praise the dying man for the great certainty of the divine promise, against which even death with all its horror is a shameful liar. If any one is challenged by Satan's cunning and violence: we know what a sword we have to deliver into his hands. If anyone wants to clear and justify himself, let him see God's judgment of all men in His word, and how God's judgment destroys the delusion of all men. If someone wants to sin, show him God's love and warning, wrath and curse in God's sayings-what more can you do?

So Christ fought his enemies - the serpent and the serpent's seed, and overcame them every time - until: "It is finished!" So Luther, in the name of God, slew the pabst's glory and all his lies. Thus each one may win the victory for himself. Let one confess God's word in word and life at all times, in all cases: that

is the best, sharpest, calmest, most conscientious Protestantism. For without the foundation of the divine word, faith floats in the air and in the mist, is dream and imagination.

This way makes peace: it seems easy; but there is nothing harder than to teach it - to go and to walk. Look at the sermons of most preachers, what are they? Fine words, well-ordered sentences, splendid tirades, effort, agony, and torment of words; but they do not understand the method of faith, of grounding souls on God's Word. Of our preachers and pastors, a hundred are mystical and works preachers, until one, in self-denying love of God's word, desires to say nothing with all he says but what God says, until one makes his greatest glory of letting God's word triumph over himself and his gift, instead of striding with his gift over God's word and text, and wanting to become a knight in them. If more preachers had found their peace in God's words, there would be fewer learned chatterers in the pulpits, more satisfied minds among them, who would know with certainty in whom they believed, who could calmly assert in adversity and death: "My friend is mine, and I am his!"

Think it over, dearest souls; - and if it is wrong, speak better, for it is worth the trouble to talk about the way to peace!

Peace be with you! Amen

Church news from the West.

We cannot refrain from informing our brethren in the East that Lutheran Zion here in the far West has recently received another addition of four capable workers. Two of these have found their field of labor in Illinois, and two in Missouri. The first is the former pastor in Toledo (Ohio), Mr. F. Lochner. He had been compelled by his congregation (which he had accepted only on condition that it be a Lutheran congregation) to continue his itinerant work, because the great majority had wanted to force him to accept into the congregation reformed persons who did not want to be members of the Lutheran church and did not want to profess that church and its doctrine alone. Of course, Pastor Lochner, who is heartily attached to the Lutheran Church, could not submit to such a false union and church menagerie, so he followed an invitation to come here and has now accepted the call of two German Lutheran congregations in Illinois, one near Collinsville (12 miles from here) and the other in Edwardsville, and has already begun his ministry in them.

The second among the arrivals is the former candidate of the preaching ministry Mr.

Scholz (from Zittau in Upper Lusatia, Saxony). He arrived in America in May of last year. He arrived in America in May of last year, having been sent by the German association led by Pastor Löhe, which has already been mentioned several times in this paper, and is presently serving a Lutheran congregation near Nashville in Illinois (40 miles from here), which has also called him as its pastor and before which he was ordained by the local Lutheran Pastor Bünger.

The third, of whom we report, is the former candidate for the preaching ministry, Mr. Wolf (of Hanover), who arrived here in communion with the last named, and is at present pastor of the German Lutheran congregation at Perryville, Perry Co., Mo. having received ordination thereto by the Lutheran Pastor Grüber in Perry Co.

The last one, the former candidate of theology, Mr. A. G. G. Francke, from Meinersen in Hanover, was also sent to America by the above mentioned German association and arrived here in December of the last year. He has accepted a call to the pastorate of the Lutheran congregation in and around Dover, Lafayette Co., Mo., was publicly and solemnly ordained to this office last December 29 in the Church of the Trinity of the Lutheran congregation here, and is at present on the journey to the place of his destination.

We report this with all the greater joy, the fewer of the faithful workers are found here in the great harvest of the far West. With deep sadness we must see how here, because the lack of Lutheran preachers is so great, more and more of our Lutheran fellow believers are being seduced every day, partly by the enthusiastic Methodist ministers, partly by the indifferentist unirt evangelical missionaries, partly by the rationalistic priests of the belly, and are being alienated and torn away from the church forever. May the Lord of the great harvest strengthen the new workers and bless them, so that through them His name may be sanctified, His kingdom promoted and His will accomplished. Amen.

God's judgment on Jesuit presumption.

In 1678 a Jesuit in France preached a sermon in which he challenged Jacob Pielton, preacher to the Huguenots in the Principality of Orange, to refute the reasons for believing that the host was changed into the true body of Christ and that it should therefore be worshipped. Pielton did so before a large crowd in a thorough and convincing manner. The Jesuit was himself in the church and felt defeated. He therefore refrained from attacking Pielton further with reasons from Scripture and the Fathers of the Church, but stood up and sought to

a God-challenging way to get out of an embarrassment.

"Great God!" said he in the following sermon-"how canst Thou suffer Thy service (by the Mass), the most glorious and holy service, to be thought idolatrous? Is it true that we are idols, and the priests impostors-where then are thy thunderbolts, thy thunderbolts, to smite us impostors and idols?" Hereupon he turned to the altar on which stood the consecrated host, and continued, "Yes, my Saviour, I turn to Thee, and beseech Thee to pronounce judgment in our cause by a miraculous work! If we are idols when we worship Thy holy Sacrament, let fire come down upon us from heaven, as Elijah did upon the priests of Baal. Strike our altars with Thy thunder, and by such a judgment Thou wilt bring us out of error, and wholly convince us that we are idols."

With these presumptuous words, on June 19, 1678, the Jesuit asked God for a proving miraculous sign. It was given to him; for God does not allow himself to be mocked. Ten days later, Wednesday, June 29, on the feast of St. Peter and St. Paul, a terrible thunderstorm came up in the sky, and a thunderclap struck the church next to the great altar, just as the Sacrifice of the Mass was being offered. The thunderclap threw the priest to the ground on his back. The lightning also struck the next chapel to the left of the choir, burning the altar cloths to powder, for Mass was being said there as well. Several people were injured, and the fire had to be extinguished at the church tower by evening. (See Wölbling's Christian Stories p. 41.)

Note: We should like to see how the "Truth Friend" will report the above story to his readers in order to burn his dear Jesuits white again. In No. 8 of the "Lutheran," we told how the Jesuits promised a reformed preacher that, if he recanted, they would "preserve his life," but after he had recanted, because he wanted to keep the word they had given, they still mocked him and said: They had understood that about eternal life. The "friend of truth" knows how to use this in praise of the Jesuits. He quotes our communication in No. 487 as follows: "In its last number, the "Lutheraner" also bitterly reproaches the Jesuits for having brought a reformed preacher back to papism and for having offered eternal salvation (?) instead of temporal salvation. Here the beloved reader has an example of recent times for an exposition of "Jesuit morality." One sees from this that the editor of the Truth Friend has himself gone to school with those whom he defends, and therefore does honor to his teachers. He has evidently well understood the principle of Jesuit morality, that the end justifies the means, and "that one need not keep one's word if one had no intention of keeping it."

I am a worm and no man, a mockery of the people and contempt of the People." Ps. 22, 7.

Of this saying Luther makes the following application:

The Scriptures are the Word of God, written and lettered, just as Christ is the eternal Word of God shed abroad in mankind. And as Christ was kept and acted in the world, so is the written word. It is a worm and not a book, compared with other books. For such honor with study, reading, contemplation, retention, and use does not happen to it, as it does to other human writings: if it becomes good, it lies under the bench 2c. The others tear it apart, crucify it, and put it to all tortures, until they interpret and stretch it to their heresy, sense, and will, and at last even destroy, kill, and bury it, so that it is cast out of the world and forgotten; but in its place sits the whore with the golden cup, filthy and filthy talents, and other books of the rotten. But it must remain and come up again; no guarding or defense will help.

Therefore it is a good sign to whom the precious gift is given, that he has love and delight in the Scriptures, that he reads them gladly, and holds them in high esteem. God certainly honors him again, that he has the right seal of the called and chosen saints, and belongs among the apostles and other holy men, who do not hold with the damned world that Christ is a worm, a mockery of men, and despised of the people. But confess with St. Peter that he is the Son of the living God, Matt. 16:16, and that the Scriptures are written by the Holy Ghost. (L. W. IX, 1358.)

The Eleventh Commandment.

A preacher visited his sick schoolmaster and asked him with what he comforted himself. And he answered, With the speedy commandment. How? said the preacher, with the fourth commandment? What is that then? The sick man then recited the last verse of Luther's hymn, "These are the holy ten commandments:

This help us the Lord Jesus Christ, who became our mediator!

It is lost with our doings, deserving only vain wrath. Kyrieleis.

Wasn't that well comforted? (S. Schwedler in the Lutheran house book.)

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., Jan. 26, 1847.

No. 11.

Strange letter of a noble lady, the Mrs. von Reihnitz to Silesia, who left her fatherland and all her belongings in 1703 because of the Lutheran religion with six mostly uneducated children.

With a short historical preface and some notes edited by C. H. von Bogatzky.
(Conclusion.)

The other children were all of this mind. But I was so very weak, and all the children, great and small, were confident, that my ever faithful God had to drive me away through my children; so unrestrained was my old Adamic sense. But I must have felt the special impulse of the Holy Spirit. But I must have felt the special impulse of the Holy Spirit, for He acted with us in a very real and clear way. I cried out to God that he would strengthen me and ease what was so difficult. My Saviour also heard this and gave me the grace that on May 22nd, without my people knowing what it meant, I set out with my poor 6 children in the name of Jesus; but how difficult no one can believe.*) My son encouraged me thus: "Dear mother, our Jesus was much smaller when he went into misery for our sake, and you, as a true Christian, who knows God's will and command, do so! What shall I do, since I am to learn what a Christian is? - God strengthen you." This reassured me greatly, and so I traveled in the name of JESu the first day as far as Seifersdorf, and the 23rd of the same month to Wiesa near Greifenberg, where dear Mr. Schwedler was the first to receive me in my exile, to whom God will pay in time and eternity. I must not forget here that, as I was leaving my home, God gave me 5 Rthlr. through two pious hearts who had noticed my escape; that encouraged me greatly. Thus my God chastised me, the weak.

The following is also a true miraculous goodness of my eternally faithful God. When, some weeks ago, my project was taken up by a noble and true Christian woman from Silesia, whom I

my anguish of heart, had been told in Sorau at the funeral of the blessed Lord Count, the Lord Count of Reuss XXIV. At first he had listened to it without moving, but later his mind had been troubled by it, and the great God had guided his heart in such a way that he had written from Sorau to this distinguished woman, saying that he thought God wanted him to take care of this young Reihnitz, and that he would therefore ask her to encourage me and to tell me: "If the child wanted to leave his natural father for Christ's sake, then I should send him the same, and he would be his father. But they did not dare to send me this letter, but sent it to Mr. M. Schwedler. When I arrived there very depressed, the dear Herr Magister brought it to me for my great comfort, reassured me very much from God's Word of the wonderful provision of my God, and exhorted me to go to Friedersdorf (to Herr von Schweinitz), where I would be advised where I could bring the children to safety; for he could not advise me to leave the children there and go back to Silesia. Because I was a complete stranger there, I was very afraid that I would be a burden to the dear Friedersdorf home. But necessity chased me there. The dear Pastor Schwedler also assured me that they were true Christians.

When I get there and ask for advice, I find such active Christian hearts there, who show me their Christian love in deed, to whom the great God will pay in time and eternity. The dear gentleman from Friedersdorf, who has also received great gifts of understanding from God, also advised me against going to Silesia, because I would not be treated as a lady, as I imagined, but would rather want to make an example of me; he advised me to go to Lauban and to expect letters from my first husband there. Now my suffering began; I could not contain myself because of my heartache. The great love for my dear husband offended me, Satan did not celebrate either. For the temptation that I had broken the conjugal oath of fidelity wanted to overwhelm me; I felt all consolations.

I knew no one in Lauban; I had little money to spare. I had to send my people back from here and hire a foreign carriage, so that they would not soon know where I was until I saw how my dear husband would behave; there was need, there was heartache, it is inexpressible. But God is faithful, who could work his work better in the children than in my corrupt Adam's mind; they were confident and full of joy that they were only out of danger. Yes, as we drove over the Silesian border, and I was very sorrowful, a loud shout of joy and praise of God broke out among my children. Yes, in the presence of the Lord and the Lady of Friedersdorf, my child of three years of age spoke to me thus: "Little mother, do not weep, God is still alive!" What also so moved these Christian hearts that they did this mercy and took this child to themselves; for which God be praised forever.

When I came to Lauban, I had already been recommended to the Rector M. Hoffmann and Mr. M. Edelmann, Diaconus; who also willingly took me in, to whom the great God would pay in time and eternity! The Rector had already provided for lodging and assured me of the faithful provision of my God; they both also proved to me how I would not have broken the marriage, because I loved my dear husband constantly, and only for the sake of the children's salvation, as a faithful mother, and only for a time, would I have distanced myself from him. But my heart almost refused to be comforted.

My dear husband, to whom I had reported my escape by letter, immediately sent three messengers to look for me; his grief was also great. On the holy. On the day of Pentecost, or early on May 27, when I was about to go to church, a messenger came and brought me a letter from my dear husband, in which he lamented very agitatedly, but quite kindly and lovingly; he told me painfully how I had broken the marital oath of fidelity to him; it was so painful to him that his fidelity had departed from him that he had to lie in bed with heartache. Then my wounds became quite new; there was fear; no consolation would adhere; there was trepidation that made me think it would now be impossible to overcome.

*)No matter how weak a man may be and how much he may feel the unruly sense of Adam, if he only wants to do the will of the Lord and asks and pleads for strength, the Lord will certainly strengthen him and help him through all obstacles, no matter what the cost.

Then my eyes became real rivers of tears; then I whimpered miserably; all strength was gone; but the Lord sustained me and helped me wrestle; and in the power of his strength I fought, and conquered! When I was weak, I was strong. Oh praise be to our God! - But the children were strong in God.

On July 1, my dear husband is coming out to Mayor Günther, where I asked him to come. When I heard this, my joy and fear were so great that I hurried out of my apartment without a second thought, fell on his feet and begged him for mercy and constant love. This I also obtained. But he pictured to me with sorrow the misery in which he and all of us would now be placed. Of course, he only looked at everything with carnal eyes and fervently demanded the sons, or the little girl in place of the great son. Then the children all fell at his feet and said, "Dear father, you do not want to have our damnation, for we dare not be saved in any other way than on the evangelical religion." †) Quite dismayed he listened to this, but presented to me my infidelity movingly. I now had to refer to the Bible, and thus had an opportunity to recite to him the Holy Scriptures, and to prove from them that I had had to go by clear command of my God, at the loss of my blessedness, all which I had underlined to myself in my Bible. He was very much moved by this, that I clearly perceived the trait of the precious Holy Spirit in him. Spirit clearly on him. He then asked for a book containing devotions of the holy passion, with the words: "That I may also seek my Jesus, find him, and be comforted by him. Then was I comforted, and gave him such a book, which he also read out altogether. "How faithful God is," I said to him, "do not resist, and you will know, my heart, what salvation the Lord will do for us." I spoke to him, as much as God gave me, which he listened to willingly, contrary to his custom, with much sighing.

On the 6th he left again, came back on the 15th and told me how the Oberamt had contacted Sr.

(Matth. 7,13.14. Joh. 14, 6.), that all religions are equal to each other (Apost. 4, 12.) and that one should not reject any faith and should not leave his religion, even if it is full of errors (Ephes. 6, 5.); who therefore say: Believe what you want, only be a good man, then you will be saved! - May also the present so-called "evangelicals," that is, the unrighteous, be put to shame by the example of those children who, when they were awakened by the Spirit of God to earnest care for their blessedness, were at the same time driven by the same Spirit to take the truth very seriously. Such as now make a distinction between the Christian, the heathen, and the Turkish religion, but consider all parties in Christendom who still say to Christ, "HErr! HErr!" as equally good, who therefore want to unite with all sects and say: Believe only in the Lord Jesus, then it is all the same whether you are Catholic, or Lutheran, or Reformed, or New Evangelical, or Methodist, or Anabaptist: such, of course, would not have left everything for the sake of religion with the children of Frau v. Reihnitz and gone into exile.

Majesty the King in Poland that his wife and child would have to be given to him as husband and father. He wanted to know my thoughts about this, so I begged him heartily that he would not do this, that he would chase me to Brandenburg with this, that I had already made arrangements for such a case, then he would break the marital oath of fidelity if he drove me so far away from him, since we could meet here in the vicinity; he should get to know Satan, who wants to induce him to do this with fine tools.

On August 1 he left me deeply moved and came out again on the 5th quite ill; I asked him to use the doctor here. He did so willingly and remained here until Sept. 10. Then he left, but with a heavy heart. He also became ill again, so that he feared he would not be able to come out again: he wrote to me diligently every week; his illness increased. Then sorrow was again exceeding great, but we cried heartily to God to save his soul, and bring him out, that I also might do him my due duty. When I was now so heartily afflicted, God comforted me through my little girl, who said: I should rejoice, God would bring out the dear father, he must come and become a Protestant. This encouraged me greatly, and I firmly believed that God would do it and hear our heartfelt sighing.

On October 22, God really brought him out to me, and although he was very ill, the joy was great among all of us, we praised the great God and sighed in faithful trust for his soul. The very next day he was bedridden; although I did not lack any delicious medicines, it soon seemed that even the most powerful tonics had lost their strength in him, and, which was very hard for me, there seemed to be a danger of his life. So my greatest concern was for his soul; I therefore sighed heartily to God with the children, because he had also redeemed this soul so dearly, he would also save it. God heard me; he governed Mr. Edelmann that he visited him and used all diligence to dissuade him from the many superstitions and erroneous opinions (of the Catholic Church), and showed him the only source of life, the bloody, fully valid merit of my JESu, which the dear man then also grasped with faith through the special grace of God. He did not make a public confession of his conversion, but as a true Evangelical Lutheran Christian he died gently and blessedly on October 26, solely because of the great merit of his Savior. Oh, praise be to God in eternity, who sent me here to save my dear husband's soul! Oh, how the Lord loves men! All that hath breath, praise the Lord! ‡)

‡) Thus the wonderful, wise, and almighty God knows how to turn even the greatest adversity to the best, so that it often happens, as we sing, "Thou art the wise God, and canst direct to the best what we often most grieve over." So our God himself often needs the anger

On 27 February 1704 God gave me a healthy little son. I would also have taken this love pledge with me from Silesia, "and indeed the last week, so that this child had already been an exile even before it had seen the light of day.

Oh how great is the goodness of the Lord above me. The good Lord also graciously provides for our bodies, and throws our manna to me and my poor orphans through pious Christians near and far; he also strengthens us to suffer lack for the sake of his name. Since we left Silesia thinking that we would have to earn our bread with unaccustomed work, the faithful Father's heart showers us with rich blessings. How faithfully God fulfills his promise to those who trust in him! May God strengthen our faith, love and hope, so that we may lack nothing. To him be glory forever and ever.

Does the old Lutheranism lead to Rome?

(Continued.)

In order to make it clear to our readers that the ceremonies which the old Lutheran Church has retained do not indicate any inclination of the same towards the Roman Church, we have proceeded, as the inclined reader will remember, from the hopefully unchallenged premise that the old Lutheranism could only then lead to Rome: 1. 1. if our church, together with the ecclesiastical ceremonies, had also accepted the false doctrine of the Roman church; and 2. if it had also retained the customs of the Roman church, which are contrary to God's word, or just those which contain something peculiar to the Roman church, belong to the very essence of the pabstacy, and were introduced to favor and support it.

We have now proved that the old Lutheran Church, first of all, had a very different doctrine of ceremonies from that of Rome; we have shown that, while the Roman Church teaches that its human customs bind the consciences like divine ordinances, and are a part of divine worship, the old Lutheran Church, on the contrary, teaches that all human ceremonies in the church, which are neither forbidden nor commanded by God, are pieces of Christian liberty, which may be accepted or rejected, retained or abolished, according to circumstances. We have further shown that the old Lutheran Church was opposed to the doctrine of liberty

and persecution of enemies established by her for our good. If the poor papists had not wanted to take away the daughters of the woman of Reihnitz by force, they would certainly have kept her husband and sons in the fold of their erroneous church; but since their spirit of persecution goes so far, and also reaches out for the daughters, they lose the sons along with the father, and drive them themselves into our Lutheran church. Thus the enemy must harm himself; therefore Luther says in one place, "If Satan were as wise as he is mad and furious, he would leave the children of God to follow us." He drives us by his temptation into the Word and prayer, and these are the weapons by which he is overcome and we are gloriously helped.

The author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book, the author of the book.

The question now arises: Does the old Lutheran church have a different doctrine of ceremonies than the Roman church, but does it show by the fact that it is closer to the Roman church than the other Protestant denominations, that it has retained ceremonies that are contrary to God's word or that are genuinely Papist? The wonderful guardian of Zion in Baltimore, Mr. Weyl, asserts it; he writes: "To make a triple cross over the baptized child,*) erecting a crucifix in the church, and burning wax candles on the altar at Bright Day at supper time 2c. 2c., does not this smell of Rome?"

We shall now proceed to the illumination of this point, by presenting to the reader one by one the ceremonies which the Lutheran Church has taken over from the Roman Church, and examine whether one or the other is really in conflict with God's Word, or may be called a papal remnant. We will begin with those which Mr. Weyl has mentioned, because we must assume that these are the ones which cause the greatest offence.

The first papist ceremony of our church is the designation with the sign of the holy cross, which is used by the church in many cases. It is true that in our time, when even the servants of the Church are ashamed of the crucified Son of God, this ceremony has become so rare that even simple-minded, honest Christians, who find it almost only among Catholics, think that it is a badge of the Pope's vassals. But, we ask, can there be a more innocent ceremony, with a sweet meaning so plain to the eye of every one, than this? Suppose this ceremony had become customary only after the advent of the Pabbacy, would not everyone who believes in the crucified Saviour, loves him, and therefore likes to be reminded of him, call it a very sweet and edifying ceremony? But whoever is only a little familiar with the history of the Christian Church will know that this beautiful and meaningful ceremony is ancient and was in use long before the rise of the Papacy, even in the time of the first love of the Christians, in a time in which hundreds of thousands died as martyrs for the Crucified. Already the first Doctor of the Church after the Apostolic Fathers, Justin Martyr, makes mention of this Christian usage in his second book, "The Christian Way of the Cross".

*) The words of an invocation of Mary, which Mr. Weyl lets flow in here, we leave out, since we have already dispatched the shameful lie pronounced with it in No. 5.

By the time of the Church Father Tertullian, who was born in 160, the sign of the holy creutz was already so common among Christians that he was able to write: "For every step, for every entrance and exit, for putting on clothes and shoes, for washing, for eating, for lighting, for lying down and sitting down, in short, for all our daily business, we mark the forehead with the sign of the creutz. (Lib. äs corona militis s. III.) The same Tertullian, interpreting the ceremonies of baptism, writes, among others, "The flesh is signified (with the creuz) that the soul may be protected." (vs resurr. carnis. 6up. 8.) From this we see that already in Tertullian's time the sign of the Creuz was used not only in common life, but also in the Church. At that time, the superstitious opinion that the sign of the cross itself had a special magical power, as was later taught in the papacy and is still taught, was not at all connected with it. *) To the reproach which the heathen made to the Christians at that time, that they worshipped the Creuz, Tertullian therefore answered them: "Whoever among you thinks that we also worship the Creuz, he will have the same sanctuary with us. Wood is wood; the figure makes no difference." (Apologet. o. 16.) Now, what shall we hereafter say to this, that now even Lutheran preachers and newspaper writers suspect the designation of mild creuze as something papistical? Is not the most innocent thing and a lovely simple sign of remembrance of the crucified Saviour thereby made an abomination? Are not Christians in the best time of Christianity, together with many thousands of holy martyrs, thereby turned into superstitious papists? Had the Lutheran Church, as no sensible person denies, the right to retain innocent ceremonies which had remained in the Christian Church even under the rule of the Papacy from the good old days, was it allowed to take away the sign of the cross, this most beautiful of all symbols which a believer can only have? - Yes, says Mr. Weyl, "the time of children's games is past, and the worship of God in spirit and in truth decreed for us." We answer: We truly do not envy this man such childish and ridiculous thoughts of maturity and spirit; nay, we can rather only pity him as an unhappy man, who, according to his own declaration of childish

*) In the Catechism of the Jesuit Canisius, held in such high esteem by all Catholics, it is said, "To what use is the sign of the cross? Answer: chiefly to drive out evil spirits and destroy their violence, attempts, and devilish arts." With this compare Eph. 6:16. - The Catholics will say, "Do not the Fathers of the Church also speak thus of the Creuz? We answer, Here 1 Thess. 5, 2l. applies. The Bible is not to be corrected according to the church fathers, but the church fathers according to the Bible. By the way, it is another matter when the church fathers speak of a matter in bold oratorical figures, and when one now forges new doctrines out of such figures.

(Matth. 18, 3.) But another may say: Should not the Lutheran Church have abolished the making of the creed, since so much superstition is practiced by the papists? We answer, The abuse does not abolish the right use. A true reformation is not an abolition of all existing customs, but a cleansing of the good from abuse and false addition according to the apostle's rule: "Test all things, and keep the good!" does not abolish, but - "keep." But why the Lutheran Church has retained just that designation, we will let the great Lutheran theologian Johann Gerhard speak. He writes thus: "The sign of the cross is formed on the forehead and breast of the child (to be baptized); this is not done out of superstition or for the sake of its supposed supernatural power, but this is to testify that the baptized child is accepted by grace through the merit of the crucified Christ alone, and is born again to eternal life; it also reminds us that the child is included in the number of those who believe in the crucified Christ, that the old Adam must be crucified in him through baptism, Rom. 6, 6. and that the same would be subjected to creuze in this life. According to Genesis 48:14, the patriarch Jacob, by clasping his hands together and thus laying them out for his grandsons Ephraim and Manasseh, formed a cross, as it were, and reminded them of the cross of Christ. Here also some ancients reckon the sign on the foreheads of the servants of God, Ezech. Christ crucified was once a foolishness to the Gentiles 1 Cor. 1, 23. Therefore they mockingly called the Christians crucifix worshippers (*crucicolas*), as Tertullian testifies; therefore the Christians, to show that they were not ashamed of Christ's crucifix, called themselves with it in the middle of their foreheads. Cyril of Jerusalem writes (Catech. 13.): ""Be not ashamed of thy creed. If thou wilt dispute about it with mild unbelievers, only make first with the hand the sign of the creed . . It is the sign of the faithful . . *) Deny not him that is crucified, or the whole multitude of witnesses of his creed and sufferings shall stand against thee, even unto the rocks which are cleft at the death of JEsu, as is yet seen."" Augustine's) writes (Serm. 8. äs verd. vom.) ""The wise men of this world mock us because of the Crecifix of Christ, saying, What manner of heart have ye, that worship a crucified God? Make the cross on the forehead, where the seat of shame is.

*) It is known of Felix and Narcissus that they were recognized by their heathen host as Christians by the fact that, as often as the hour clock gave the sign, they identified themselves with the sign of the cross.

f) This church father praises it in his "Confessions" (B. 1. C. 1l) before God that his pious mother Monica, when he was still an infant, had blessed him with the sign of the Creuz.

etc."" Therefore, when the catechumens (who had presented themselves for baptism) surrendered themselves to Christ crucified, their foreheads and chests were marked with the creuze as a sign of faith and confession of Christ. From the baptism of catechumens the sign of the creuze, like most other ceremonies, passed to infant baptism." (I^oo. tksol. Lapt. § 261.) "Can," writes Gerhard in another place, "the formation of the sign of the creutz over the bread and the cup (in the holy supper) be disapproved? Answer: This is a free ceremony, if it is used as a sign of blessing and consecration, but no spiritual power is ascribed to it, ... one renews thereby the memory of the Creuz of Christ, that is, of the Passion of Christ on the Cross, which is the source of all blessing, just as the laying on of hands is used as an outward sign in both absolution and ecclesiastical ordination. Chrysostom (Llom. 55. in Nrtttü.*) and Augustine (IraoL 118. in Ioll.) mention that the sign of the Creuz was once used in the celebration of the Holy Communion. Supper was once used." (I-oo. tk. 8. Ooena,. §156.) - This, I hope, will be enough to convince any impartial person that the designation with the sacred. Creuz is nothing less than a papist thing.

(To be continued.)

He that rejecteth one article of faith, rejecteth them all, and maketh all that he doeth otherwise good, vile.

(From Luther's last short confession of the holy supper, from the year 1544.)

O dear man! who will not believe the article in the Lord's Supper, how will he ever more believe the article of the divinity and humanity of Christ in One Person? And if it looks at you that you receive the body of Christ orally when you eat the bread from the altar, or that you receive the blood of Christ orally when you drink the wine in the Lord's Supper, you must certainly be much more disconcerted (especially when the hour comes) how the infinite and incomprehensible Godhead is and must be so essential everywhere, and is bodily resolved and comprehended in the humanity and in the virgin's body, as St. Paul says Col. 1:19. Paul says Col. 1:19: "In him dwelleth all the fulness of the Godhead bodily."

And how is it possible that thou shouldest believe that the Son alone was made man, and not the Father, nor the Holy Ghost; but the three

*The words of Chrysostom are thus: "Everything that contributes to our salvation is accomplished by means of it (the creed); for when we are born again (in baptism), the creed of the Lord is there; when we are nourished with the most holy food (in holy communion), when we are ordained to the ministry of preaching: everywhere and always this sign of victory is at our side. But lest it be thought that Chrysostom ascribes to the outward sign a power in itself in papist superstition, he adds: "The apostle has called the creed something delicious, which must be made not merely with the fingers over the body, but certainly with great faith over the mind."

The first persons are nothing else than the one God in the very essence and nature of the one Godhead. How can this rhyme? How is it possible that the one whole perfect Godhead of the Son should thus separate or divide itself, so that it is at the same time united with humanity, and the same one Godhead of the Father and the Holy Spirit is not united in humanity? Spirit is not united in mankind? And is at the same time one Godhead in Christ with mankind One Person, and not the Father or the Holy Spirit? Spirit. Oh, how they shall first of all rave, stagger, and rumble, when they come hither! There they shall find to interpret; as I hear, that they go on ready confidently and graciously with Eutycherei and Nestorei *). For that is what I thought and said, that they must come here; the devil cannot celebrate; where he founds a heresy, he must find more, and no error remains alone. When the ring is broken in one place, it is no longer a ring, it no longer holds, and it always breaks.

And though they boast much that they believe this article of Christ's person, and talk much of it, believe it not: they lie assuredly all that they say of it: with the mouth they say it, (as the devils in the Gospel also call the Lord the Son of God, Marc. 5:7,) but the heart is far from it, (Matt. 15:8,) that is certain. As the Jews swore by the living God, but swore falsely, saith the prophet. The Turk also praiseth the name of God, but in dying they find out who their God is. For it is certain that he who does not or will not believe one article (after he has been admonished and instructed) does not believe one in earnest and in right faith. And whosoever shall be so bold as to deny God, or to reproach him with a lie in one word, and shall wilfully do so against and above that which he hath been admonished or instructed once or twice, he may also (and certainly does) deny God in all his words, and reproach him with a lie.

Therefore it is called, round and pure, whole and all believed. The holy. The Holy Spirit cannot be separated or divided. Unless there are weak men who are willing to be taught and not to contradict in a half-stubborn way. Otherwise, if it were true that anyone would deny an article because he thought all the others were right, he would not be harmed.

*By Nestorianism is to be understood the heresy of Nestorius, a patriarch of Constantinople, who taught that the Godhead and humanity in Christ were not united in one person, and who therefore denied that Mary was a mother of God. This heresy was publicly condemned at the third general church assembly at Ephesus in 431. The Reformed, however, have again embraced this heresy, separating also, like Nestorius, the divinity and humanity of Christ. - By Eutychanism is to be understood the heresy of Eutyche of Constantinople, that in Christ the Godhead and humanity were fused into one nature. While Nestorius separated the natures, Eutyches blended them, and other enthusiasts again fell into the Eutychian heresy, which, however, was already condemned at the fourth general church assembly at Chalcedon in 451. D. H.

(although this is impossible in principle), then no heretic would ever be condemned, nor could there be any heretic on earth. For all heretics are of this kind, that they first begin at one article, and after that they must all hereafter and altogether be denied; as the ring that getteth a bristle or a scratch, it is altogether useless; and where the bell breaketh in one place, it soundeth no more, and is altogether unfit.

Let the examples teach thee these things. Arius took this one article, that Christ was not God, but a creature; the other articles all, and especially that God the Father was one God, creator of heaven and earth, that Christ died for our sins, that baptism, sacrament, key, resurrection of the dead, and eternal life, he believed more devoutly (as his words are) than the true Christian beliefs: nor is there the holy scripture to bear witness that he believed no article. Scripture, and testifieth that he believed no article. For thus saith St. John I, 2, 23: "He that denieth the Son hath not the Father; he that confesseth the Son hath the Father also. "2c. Now if Arius has not the Son and Father, he has no God, nor Creator of heaven and earth; that is, it does not help him that with his mouth he calls God the Father Creator of heaven and earth, and extols him, although no other God is Creator of heaven and earth than he whom Arius calls with his lying mouth; nor is he to him, Arius, a God, because he denies his only Son Christ, and blasphemes that he is not God.!) So baptism is no longer baptism to him, forgiveness of sins no longer forgiveness of sins, sacrament no longer sacrament; that is, it is no longer of any use to him, even though he had previously been baptized correctly, received forgiveness correctly, and sacrament correctly. So he has lost all articles of faith, because he denies the right God of faith, Christ, and no article is of any use to him, nor can he believe any article with right earnestness, but must use them all to his condemnation, as the other commandment says, "Thou shalt not take the name of thy God in vain." Exodus 20:7, where thou hearest that even the right holy name of God is of no avail. The true holy name of God is of no avail, but is a reproach to those who do not believe aright, but take it in vain. Therefore the fathers also disputed whether the baptism of the Arians was also true baptism. So one misfortune always comes from another.

Macedonius, bishop at Constantinople, the heretic, also believed all the articles without

s) Also in America (and among others also in this city) there are preachers who deny the deity of Christ, and yet find listeners who take them for Christian preachers. O blindness! He who does not hold Christ to be the true God, born of the Father in eternity, is an atheist according to the Scriptures, no matter how much such a godless ventriloquist may babble about the "dear Father in heaven," such drivell in a priest's skirt is only the fool's rope on which such a cutpurse leads his poor hearers on Sunday, that he may get money from them to serve his true God, the beer mug, during the working days.

that the Holy Spirit would be a true God. Spirit was true God. What did it help him and his people? It was so much to him, as if he believed none. And even if he pronounced and named them with his mouth, yet he has no god, because he considers the Holy Spirit to be no god. Therefore he has no creator of heaven and earth; his baptism is nothing, no forgiveness of sins, no sacrament, no eternal life. And though he lives strictly and leads a seemingly Christian life, yet he is not a true Christian, but a great hypocrite, it would be much better for him not to be a Christian, nor to misuse and falsely use the Christian name, that is, to use and honor it so damnably.

Nestorius, bishop of Constantinople, was a strict man in all the Articles, but in one he was a heretic, that the Son of God, Christ, was not born of Mary the Virgin, and that Mary was not, and could not be, the Mother of God. Thus the other articles were all nullified to him, without what he might call them with his mouth and abuse them. †)

Therefore also out of these three heretics at the last much more heresy broke forth, and gave itself in day (for they were hid in it before), until the grievous Mahomet came out; for all histories testify that Mahomet came out of the Arians, Macedonians, and Nestorites, in whom he also was in time and from the beginning.

And whence has the pope become so full of heresy, and has brought one heresy after another into the world, until now at Rome, especially in the pope's court, they are vain Epicureans and mockers of the Christian faith? Namely, because they have fallen from the faith of Christ to works, that is, to their own righteousness. Of what use is it to him that all the other articles remain? What does it profit him to praise with his mouth the true God, the Father, the Son, and the Holy Spirit? Spirit, and makes a good show of a Christian life? Nevertheless he is and remains the greatest enemy of Christ and the true Antichrist, and has made himself the head of Christendom, ... through which so many abominations of the masses, monasticism, fornication, have been thrown into the world, until even the monks, by their lousy caps, help the dying Christians to heaven.

So it is of no use to the fanciers that they make a great fuss about the sacrament, about the spiritual eating and drinking of the body and blood of Christ, and about the love and unity of Christians. For these are vain fig-leaves, since Adam and Eve wished to cover and adorn themselves with them, that God should not perceive their shame and sin. Much less will they help their great work with teaching and writing, with earnest chastening.

†) What would Luther say after this, if he came again and saw how the "General Synod", which here calls itself after his name, deals with the supplement of pure doctrine entrusted to it, how it not only throws away one article (that of Holy Communion), even blasphemes it, but does not hold to one?

All this is still a pagan thing. This also is lost, that they believe God the Father, the Son, and the Holy Ghost, and Christ the Saviour. Spirit, and Christ the Savior. All, I say, is lost, with all the articles, however rightly and blamelessly they call them, or give them, with the false blasphemers' mouth, because they deny and give the lie to this one article, since in the Sacrament Christ says, "Take (the bread) and eat, this is my body, which is given for you."c. For all their talk about spiritual food and love is intended to cover up and adorn such harm and poison that it should not be respected or seen, but that they should be esteemed as the best and most peculiar Christians. That is, to put a devil's specter before the eyes, and to adorn the dark devil (as St. Paul teaches 2 Cor. 11:14.) with the bright garment of the light angels. Therefore their great boasting and much labor is lost, because they do not want to be Christians in this one article.

This is what the Lord says in Luke 11:35: "See that the light in you is not darkness. If therefore thy body be altogether light, and have not one particle of darkness, it shall be altogether light. There you see that the Lord wants everything to be light in us, and not a bit of darkness underneath. As also Matt. 6:23, "If the light that is in thee be dark, how great shall be the darkness itself?" and Paul Gal. 5:3, "I testify unto every man that whosoever shall be circumcised, (which was a piece,) is fallen from Christ and from grace, and is guilty of keeping the whole law." Hence comes the saying of Jacoby 2:10, "Whosoever keepeth the whole law, and sinneth in one piece, is guilty in all pieces: for he that commanded: Thou shalt not commit adultery, he also commanded: Thou shalt not kill. "2c. There is one God who has commanded all things; he who is angry with him in one is angry again with all creatures and all the commandments of God, even his own good works which he thinks he has done according to the other commandments, because they are not done in the right obedience of God, nor in the faith of Christ:c.

Wouldst thou say, Oh, dear Luther, it is to be hoped, or ever not to be feared, that God should be so very fierce and cruelly strict, as to condemn men for the sake of one article, when they otherwise faithfully keep and believe all other articles! For thus not only the heretics, but also other sinners, as Sirach 7:9 writes, comfort themselves, as if God would look upon their other good works and be gracious to them; as also king Saul would adorn his disobedience with his devotion and sacrifice, 1 Sam. 15:15. So go thither safely and surely, as if there were no need of them; the many great works and labors which they otherwise do, will outweigh some. On the other hand, it must be said that God can neither hope nor provide that his poor, miserable, blind creature should be so foolish and proud against its creator.

But it is to be hoped of him that his humble, submissive, obedient creature will not deny and blaspheme a single word, but will warmly accept all and every one in particular, and give thanks with all joy that it is worthy to hear a single word from its dear God; indeed, so it behooves God to remember. But now the heretics do nothing else with the word of God, than as if it were the word of men, or the word of a fool, which they would despise, scoff at, and blaspheme, and make everything better according to their own beautiful conceit. They will not be instructed to do so. All is lost. And here the many great good works and labors do not outweigh the few evil pieces. For there is neither much nor little, neither small nor great good works, but vain, evil, damnable works; for unbelief or blasphemy makes even the good (as they call it) works not, and condemns them. Yea, such good works are worse than evil sins, because they go and are done in the blasphemy of God's name and word, and in stiff-necked denial; so that it were much better and to be wished that they would do sin and evil works for them, and yet know and know what they do. Now they are according to the saying of Solomon, Ecclesiastes 5:1, "Keep thy foot when thou goest unto the house of God, and come near to hear: for this is better than the sacrifice of fools, which know not how evil their works are." Sacrifice is a good work, nor is it evil, when fools that will not hear (that is, the ungodly or heretics) do it. But much more severely will they be judged and cut by the saying of Psalm 50:16: "God saith unto the wicked, Why takest thou my word in thy mouth?" Enough of this; let him that will not hear go. (L. W. Hall. A. XX., 2214. ffl.)

==>> The "strange letter of Frau von Reihnitz" reported in this and the previous number has been printed in pamphlet format. It should be especially suitable as a gift for catechumens. It is available from the publisher, stapled in the envelope, the piece at 5 cents, the dozen at half a dollar.

Exemplary behavior of a Christian woman against her hostile husband.

A wife who lived in faith in the Son of God as a true Christian had a husband who was an enemy of Christianity and a servant of sin. Once, when he was in the company of his fellow sinners at a drinking party, where, among other things, women were mentioned, he praised his wife as an exemplary woman, only that she prayed so much and read the Bible. "But," he added, "with all this she is quite master of herself, and if I were to come with you to Mit

ternight, and if she would get up and make us dinner, she would willingly and kindly do anything I asked." The company were impudent enough, by a high wager, to ask him to try. The wager was made, and the company went straight to his house at midnight. "Where is the woman?" asked the man, as the maid came out to meet him.-"She lies already," was the answer.-"Call her, said the man, and tell her to come out presently, and make us an evening meal." The woman got up without delay, came out, greeted the company politely and kindly, and said they would only be patient a little, and soon supper should be prepared. It was not long before the meal was served, and the woman served her guests with such kindness as if they had been invited by her. After the meal the latter could no longer conceal her astonishment: "Mrs. N., said the most sober of them, "You astonish us," and he told them how they had made a bet with her husband, and now lost the bet."-"Tell us," he continued, "how did you come to be so friendly with people, whose opinions and lives you, as a pious woman, must detest?"-"Dear friends," replied the woman, "my husband and I, when we married each other, both lived in the flesh. It pleased God to deliver me from this unhappy state. My husband, however, still walks this path, and I tremble for his future fate. If he should die as he is now, how sad his fate would be! Then it is my duty not to make his present life hell for him.""

The whole company was moved by these words, and they made a deep impression on the man. "Art thou, dear wife, said he, really concerned for my eternal unhappiness? Well, then, with God's help I will change." And behold, God also gave grace that he became a different man.-

"How and by what means shall conversion be effected?"

The conversion of souls, Luther writes, is not a fictitious and false thing, nor does it happen in appearance or with the tongue (as many are thus converted), but means to be heartily and earnestly converted and to become a different person, although the flesh and the outward man do not cease to strive and lust against it. And by no other means or remedy is the soul so changed and converted to the Spirit (that it becomes its own and all its thoughts, desiring and thirsting after God and the things that are God's), but by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding with love, that they may be made joyful and free whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. That therefore the work of the gospel and fruit of the word is the righteous change and conversion of the soul. (Luther's Works, Hall. IV, 2224.)

Certainty of Faith.

The father of Blessed Myconius testified shortly before his death: "If only three souls were saved by the blood of Jesus, he would know that he was among them. This is reported

Bogatzky in his reflections on the Passion of Christ. In his reflections on the hour of death, W. Bergmann relates something similar, namely, that an old Christian gentleman, former master of provisions, by the name of Wolf Georg von Schaplitz (died Sept. 4, 1625), made the following bold statement: "If the Lord Jesus Christ suffered for only one man, then I believe and am certain in my heart that I am that same man. On this I live, on this I die, on this I am saved."-He who has not experienced anything of the true faith will think such speeches either ungodly or a sign of idolatry. Those who know something of what it means to "believe" will admire them. God help us to believe that we belong among the great multitude of God's children of grace.

How highly Dr. Luther had esteemed good works.

Behold, how finely the Anabaptists teach of good works; saying, they give their good works for a penny. With this they want to be our apes and teach us, because they have heard that we teach that good works do not make one righteous, nor do they wipe out sin, nor do they make atonement for God. The devil adds to this, and even despises good works, because he wants to sell them all for a penny. I praise God my lord that the devil, in his prudence, is so disgraceful as to abuse and deceive himself.

We teach, then, that God's reconciling, sanctifying, and atoning for sin is such a great, glorious work that Christ, the Son of God, alone must do it, and that it is actually a pure, merely special work of the one right God and his grace, in comparison with which our works are nothing, nor are they able. But that therefore good works should be nothing, or worth a penny, who ever taught or heard that? without from the lying mouth of the devil. I would not give my sermon one thing, my lection one thing, my writing one thing, my Lord's Prayer one thing, no matter how small a work I have done or am still doing, goods in the sight of the whole world; indeed, I esteem it more precious than my life, which is and ought to be dearer to every man than the whole world. For if it be a good work, God hath done it by me, and in me. If God has done it and it is God's work, what is the whole world compared to God and his work? Though I am not made righteous by such a work (for that must first come about through Christ's blood and grace, without any work), yet it has been done for God's praise and glory, and for the neighbor's benefit and salvation, which none can be paid for or compared with the world's good. And this fine mob takes a penny for it. O how well the devil hath hid himself here! Who could not seize him here! (L. W. XIV, 281. 282.

In what sense does the Scripture say that God has hardened certain people?

Job. 12, 37-41.

Concerning this Luther says: God needs no work, neither is it a work or deed, but an omission of the work of God. For therefore we do evil, because he ceases to work in us, and "lets nature in her wickedness do what she does." Otherwise, where he himself works, nothing but pure good follows. And

This omission of God is called hardening in Scripture. For evil cannot come to pass, because it is nothing, but only comes from it, when nothing good is done or prevented. S. L. Works. Hall. A. XV. appendix. Page 231.

The church postilion of Dr. M. Luther.

We have the pleasure of being able to inform our readers that Mr. Ludwig has decided, in order to facilitate the acquisition of the aforementioned work, to have it published in a large volume of approximately 1300 pages, completely in the style of the Hauspostille, for the price of H5.00, and to begin printing immediately, as soon as 1000 real signatories have been found. We cannot fail to remind the servants of the Lutheran Church of this country in particular of the incalculably blessed consequences it would still have for the late future if they could bring it about that this invaluable book of sermons would once again be at home in the Lutheran families and be passed on to children and grandchildren as an inheritance from the fathers. Let us, dear brethren in the ministry, consider what we might be now if the testimonies of our fathers were not still in print in our hands! Even the few remaining faithful Lutherans would perhaps have long since been devoured by the new After Lutherans, or by the sects.

Mr. Ludwig writes to us: "Subscribers are requested to contact the agents listed below, or for 10 or more copies, the publisher, if they live in a place where the books can be sent easily and safely. But the Contractor begs every one to take to heart that payment must be received speedily - or rather in advance.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., Feb. 9, 1847.

No. 12.

Woltersdorf's address *) to the sects that mock the Evangelical-Lutheran Zion in his case, and to all those who separate from the Lutheran Church and turn to the sects.

He is yet in his city, *) Though it have a thousand gaps; He, whose presence of grace Still spares us the glory, That with all the sorrow that is found, We are the Father's and the Son's community.

*) Ps. 46, p. s.

We know it well, we don't deny it, That our outer face, by Satan's great lift and power O alas, is already brought so far, That where blind foolishness gains place, We are all too like the heathen people.

What is black, we do not call light. What does it do that some speak differently, who know neither God nor Luther, and yet call themselves Lutherans? The real limbs weep the more, God knows! we lament some too much.

The pity of Joseph is clear to us; We see the abomination manifest. The household becomes a house of sin; The youth looks pathetic; And what makes the disgrace still greatest, Is that hardly here and there a guard watches.

What Luther's heart and mouth taught, That is now considered wrong. They regard as new doctrines what God's word can prove. O Lutheranism, you are not the old, When your tongue speaks so boldly!

If a man do good works, he needeth not the blood of Jesus; *) He thinks himself pure before others; Heaven must be his own. Another rolls around in the muck; And yet so †) believes the gospel. *) Nehmlich after his miserable thoughts. †) With a hypocritical belief.

One is baptized and also boasts of it, But one lives according to the old custom, Since one resists the baptismal covenant. The old man reigns and lives. Much thinking, if they but go to the altar, They must stand in grace with God.

*) We have deliberately chosen just this testimony of Woltersdorf against the sects, since this man is still held in some esteem by them.

D. H.

How many a man confesseth a hundred times, And speaketh lies without number. He's not living up to his promise, If he toils at once to be pious. He starts the game all over again, as he neither wants nor is able to improve himself.

Thus one takes JESu right to scorn The dear absolution, And comforts, *) O Saviour, thy All the way into the Holle itself. You take, and don't ask who should have it; The church is full of such people. One believes that Jesus is there so that one can continue to sin with confidence.

He that believeth and keepeth the words of JESUS, Our blind world blasphemeth him. Whoever tastes and does Luther's teaching, She calls him a brood of heretics. He that maketh himself JESu's little host, He shall not be luth'ric, and is suspected.

So deep one lies in the cesspool of sin, And thinks there is no need. They boast that they are free from error and that they are the true church of God: O impudent mouths, be silent! and know: that such a people are a stain to the church.

Lord JESu, yes, that's what it looks like! And if thou wilt depart from us, As it was done to the people of the Jews there, And left not seed there, Nor had a little gourd stood: So we should be looked upon as Sodom. *) *) Is. 1, 8. 9.

But unto thee, O Lord, and unto thy might, Everlasting thanks be brought from us, That all are not dead and blind, And have departed from thee. Because if Elias thinks he's alone, So you tell him there are seven thousand. 1 Kings 19:10-18.

Hallelujah! Hallelujah! The Lord is certainly still there; His word is still heard with us; The doctrine is not reversed here. Thus the Spirit works through Word and Sacrament, that the presence of the Son may be known.

We have word and doctrine pure; Anyone can be insured, That he believes nothing to his hurt, Because he is not robbed of the test. And that our books of faith *) are reproached, we despise, because the proof is not valid. Here are meant the symbolic books, or the confessional writings of the Lutheran Church, as there are: the Apostolic, Athanasian and Nicene Symbolum, the Augsburg Confession, its Apology, the catechisms of Luther, the Schmalkaldic Articles and the Concordia Formula, which together is called the Concordia Book, and which the enthusiasts often call our papal pope.

The Bible, God's holy word, A defence against Satan's murder, Lies among us before every man, That a child may look upon it. It is the only thing. A wise man readeth, and knoweth whether the teacher leadeth him in the right way. 2 Tim. 3, 15. Acts 17, 11.

We teach and confess freely, That there is nothing in earth or heaven That can save a sinner, But he who was slain on the cross, Who did all his Father's will, And shed blood to make atonement. Apostclg. 4,10-12.

We baptize as the Lord taught. The Lord's Supper shall not be turned. And when both are badly needed, it hath never done us good. We look upon it with true sorrow, And sigh that it cannot be helped.

We're accused of being weeds. But we open our ears here, And hear what the Lord said, When the servants themselves asked him, Will you go and fight it out? "O no, ye cast out the wheat with them." Matt. 13:28-30.

You children, why do you go out and desecrate your mother's house? You were taught so purely by her. You are converted in her bosom. She leaves you liberty, word, and sacrament; What is the cause that separates you from us?

Ye will go out from our Babel, And leave Zion standing alone.

We are miserably condemned, but we are not yet called Babel. Look upon us as a torn Zion, Because God himself cannot yet reject us.

If you keep the doctrine pure, There's some who don't like it. But, dear friend, what can we reap where we cannot sow wheat? And if the nights of error do not harm us, The Scripture is called our light in vain.

Our books of faith are free from blind heresy. What many a blind zealot does, The church does not bite well at all. A heart that errs and lacks because of weakness is not counted among the heretics.

If one keeps Christ's teaching pure, And seeks to be one in faith, And speaks only after a kind, Then the loud sense is kept, Which the Scripture teaches us with earnestness and emphasis, And which belongs to Zion's fortress building. Cor. 1, 20. Phil. 3, 16. 2 Tim. 1. 13. 14. 2, 15- 18. Tit. 3, 10. Eph. 4, 14.

How many think themselves strong, and think they see many things.

Of the newborn children kind *) Has not preserved his soul.

He already thinks he's rich and full enough, But doesn't notice the secret deception. †)

*) 1 Pet. 2, 2. -†) 1 Cor. 4, 8.

He thinks that because Christ is in him, he is free from external means; Prayer and Word and Sacrament, which he recognizes as children's work, are only the letter that can be missed, He worships God in spirit and truth.

He who publicly worships Jesus, hears His holy word in churches, needs and loves the sacraments, gladly practices His prayers orally, and cannot leave the congregation, such a one does not yet consider himself a man.

Col. 3,16. 4, 2. Matth. 6, 9 - 13. 1 Cor. 11, 23. Ebr. 10, 25.

O pity! if that be called manly, That by his own spirit he should exalt himself in safety, And walk no more in God's ways, Which he hath appointed for all the faithful.

Ah, test thyself! art thou not already felled?

There another says freely:

The confessional drives me from you, Where the wicked are absolved, Where almost an indulgence rules, Yes, where so many troubles of conscience Threaten the faithful shepherds along with the sheep.

Abuse may go to hell.

Only let the use stand. Who says that eating is bad, Because some eat themselves to death? Then God's mild grace must be sinful, Yea, all his gifts are sinful.

Praise be to God that this school remains, Which still drives many to Jesus. Here the fish is brought to the net. Here the received power is exercised. *) Here is many an opportunity, That lends us our hands for salvation.

*) Joh. 20, 23.

Yea, sayest thou, why do they announce forgiveness to the wicked?

Friend, because hearts are not known, Because the hypocrite calls himself a sinner, Yea, as he says, repents of guilt with earnestness, And so by Christ's blood cries for mercy.

For he who still lives freely in sins And resists God before his eyes, Nor promises any improvement, Him one does not absolve. That many a hireling can do otherwise, That the church regards with lamentation.

But a faithful servant rejoices, When he rightly, with authority and with joy, Inherits bliss to the whole multitude, Yes, can lay his hand on each one; That is salvation, only accept it!

For we are not Mosi's messengers.

We do not serve the court of wrath.

We say, peace be with you!

All the kingdom of God is at hand. But if you despise the sight of grace, Peace will return to us in a moment.

You think: If only the hireling does not speak The holy forgiveness, Who himself has not yet forgiveness! My empty heart will not be satisfied.

The awe, confidence, and fervour depart; There then I have accomplished as much as nothing.

O dear heart, you are hurting yourself. Thy Saviour demands: believe me! Enough, the word and office is his. The servant may be a rascal... A king doles out bread for the poorhouse Very oft by unfaithful servants.

You may speak, what do I break?

What good is this institution to me anymore?

What's with the absolution?

I already have the forgiveness.

Why do I have to get them from men? For God's children it is no longer fitting.

O yes, my beloved, knowest thou not what JESus saith to the disciples?*) How? or is it not for thee, what Christ's wisdom can order? She maketh the gifts that are with him to pass through men's hands out of love.

*) Joh. 20, 23. Matth. 18, 18.

Forgiveness is found by everyone who can ask Jesus honestly; But that one may be firmly assured, So the seals are many: Not only the Word, the Spirit, the Sacrament, Also this, what is called absolutes.

I thank the Lord that his goodness gives me and you so many seals of grace; for he who thinks on firm grounds is the more pleased, the more God helps him to faith.

Thou shalt yet be a sinner, And cry daily for forgiveness. For that's the way of all salvation.) And he that keepeth not his heart small, Him shall surely meet the woeful judgment: The strong may not our physician's.) Ps. 32, 6. The new Methodist saints do not have this kind.

Another emulates immensely,

That among us there be customs,

Which one commits at the service, Perhaps because he does not understand them; Here one does not baptize rightly according to his sense. There one keeps it too badly at the communion.

O friends! let the external be, For Jesus sees into the heart, What only in itself is not sinful, That do and let every Christian, So long as he does it in lawful order. To the pure all things are pure and good.

There I saw one of us go, And stand among a strange herd. The good shepherd's face and pasture he seeks and knows not. But he thinks that he is already pleasing to JESu, Only because he joins others.

Another one goes out from us

And seeks a free house of the soul. He thinks we are too straitened, and his conscience is offended; A semblance of the best freedom laughs at him, He does not think he can deceive himself.

The Sinnen dazzle passes.

He realizes that he is bound.

Eats now a servile soul-bread;

Freedom of conscience suffers misery, The freedom that deserves JESu's blood, The freedom that, praise God! still grows green with us.

Iote, How many things unlawful of God are made the conscience of Methodists!

But you, who give of us,

And not standing in true inflection,

You who call us a Babel, And know not your Babel itself; You, who are so contemptuous of everything: Who then hath made you judges?

Poor you! Let the splinter be.

Why don't you go into your heart?

Get your beam out first.

Search and sweep your own house. Then come, and search with loving mind, And cast not the child down with the filth.

Of some John saith, They are departed from among us; What is revealed to us thereby? "They were not of our company." For if they had joined themselves to Jesus... Then they would have remained with us.

i John 2, is.

Chases Andre fear and dryness, So drives s i e complacency.

There the word and work is too bad.

No faithful teacher does it right.

They see all things better; And want to be masters uncalled.

Often a poor fool hears, How many a man can boast so much; *) He is confounded, he is grieved, he is frightened; He is aroused to it.

He seeks bliss, he hears, he runs, And does not notice that he wanders out of the way.

*) The enthusiasts also now boast much of the certainty and joyfulness of their faith, and there they are deceived by many a simple-minded man.

Another listens to the boast -

He already has faith, grace, and rest - But he is a tender child, Who so quickly does not come to his senses;

He does not dare, he thinks: it could be! Leaves the ground and enters the unknown.

He imputeth judgment to others, And doeth it to JESu himself for shame;

He throws down many a sheep,

And beats the shepherd himself in it, And yet their sin he cannot see, Who now stand nearest to him.

Ye true disciples, think not that the controversy is upon you. *) We love Christ's members well. Therefore the separation pains us the more. We love you, being who you are, and rejoice in your blessedness.

) Even among the sects there are children of God to whom the corruption of them is hidden.

But you, who do not consider what oppresses and offends Jesus' brothers; you, who seek only your own, where is the fruit of the Spirit? You gather souls, but not for Him. Is it right to take the children from their mother?

) Don of the church, which begat them by holy baptism unto Christ.

Ye have displeased the members of JESUS, Whom your mouth hath slandered. What think ye? feel ye not the head, In whom her soul believeth?

Where is it that he is not the Lord's, whom his grace converteth without you?

You entice them with the gospel, but soon turn their hearts. They come into the law, and know not who they are. And if any ever think and ask, They are hounded deeper into bondage.

You extol the gospel.

What then does our Lutheranism teach?

Didn't you learn it from us?

How come you're so far apart?

Ye have torn the pasture and the sheep from us, and made yourselves great with other men's labour.

How many a man ye take away his reason, And yet make him know nothing new.

How come he's happy about it? - The thing wears a new dress.

Thus ye smite God's own work of grace. Is this a glory?
a mere sight?

The sweetness and splendour of words, That
charm many a heart, Shall stand firm without trial. Is
this the way of truth? What saith the scripture? - Be
ready at all times, prove the reason of your
blessedness.

O let her but the reason *) stand!
We let everything go easier.
What has a hungry heart with you?
It seems a double kingdom of heaven.

But you are already secretly robbing him of his
freedom, word and sacrament.
*) Namely, the reason of the pure doctrine.

The sins of the flesh the LORD hateth, The spiritual
abominations tenfold more. One sits down with a
sublime mind, Even above word and all.
One does what many a sinner's servant does not, and
calls it right, indeed especially good.

You keep your freedom great, And tear loose
the bonds of God. *) Whosoever loveth not the word of
God, and layeth hold on it, is abhorred of you as a
shepherd. Whosoever is sincere with Jesus against
you, him ye fearlessly call the enemy of the Saviour.
*) Matth, 15, 1-9.

The more you succeed in your deeds, The
more you devour souls, The greater the wickedness
becomes, And rejoices that he does deeds. How
fearfully do you drive many a heart about! Thus do
wolves deal with the sheep.

You bring what JESu's grace makes into such
dangerous suspicion, That hardly one friend trusts the
other; If both hearts build on JESum;
Because many have already been deceived by your
"holy cunning" (The Lord will judge it).

You rarely take punishment.
Who is it that can teach you what? Is that what the
Bible commands you to do?
What does the Lord write through Solomon? *)
What does the Spirit say of it through David's mouth? †)
And how precariously does the Son speak there?^)
*) Prov. 12, 1, †) Ps. 141, S. ‡) Matth. 18, 3.

You blaspheme us almost unblushingly;
And say that he is a liar who bears witness to the truth
against you, and is not silent about everything.
You say it, and what you say is true. If any man doubt,
let him not speak louder.

Is it not rightly esteemed that Jesus hath
appointed teachers? - Behold, Korah looketh upon
Aaron, Because he cannot be called Aaron. *) Say, Is
the scripture so unknown unto you? How doth one
reward servants whom he hath not sent? †) *) Num.
16:1-5. †) Jer. 23, 21. 32.

O go, and learn beforehand, And open your ear to
Jesus.
Be ye glad when ye are lowly, And wait till God
give you. *) And go as far as your bounds go. He that
climbeth up himself cannot stand at last.
*) Jac. 3, 1. Ebr. 5, 4.

But, dear JLSu, Lamb of God, Thou art still the
Bridegroom, The faithful Shepherd of our flock; We see
and feel it evidently.
Ye waves of the sea, cast us on; We know that Jesus is
in the little ship.
Watchmen of Zion, awake! Behold! How many armies
are waiting!

Show that you are true sheep.
Then get the shepherd's crook ready.
Ah! take up the cause of God.
Cursed is he who can do them casually. *)
*) Jer. 48, 10.
Teaches that anyone can grasp it.
Punishes and attacks the hearts.
Mention, ask, entice, and plead.
And if ye see little profit, Think ye, Peter shall
suffer all night, Whom blessing shall almost sink. *)
*) Luc. 5, 5-8.
Let only the blood and death of the Lamb,
and his holy woe,
Faith to righteousness,
The salvation that rejoiceth us in vain, Thereby it
is said, "Come in as ye are!" Let this be the jewel of all
preaching.

The word of grace draws and penetrates, Whom even no
thunderbolt can vanquish.
But see also that you do not conceal anything,
What the Bible somewhere shows *), What JESu mouth and
spirit teaches in the word, Is all necessary, blessed, sweet
and valuable, †)
*) Apostles. 20, 20. 21. 27. †) 2 Tim. 3, 16, 17.

Prove clearly by your conduct that the truth is true
to yourselves. And if ye be free in some things, Ask whether
it be blessed to all. *) Blessed is he that devoureth himself
for others, And desireth not to do strange things. †)
*) 1 Cor. 9, 19. 6, 12.
†) 1 Pet. 4, 15. 2 Tim. 2, 4. 5.

Are you like-minded to the master,
And teach as it is found in the words, And act as the Bible
speaks:
So do not shun all men.

Let evil and good be your judges: ye serve the LORD; he
alone judgeth you.

Ye souls that know Jehovah, and are least aflame
for him, Take this word, and understand it: O be not a
staggering generation! *) Keep it: Christ is not here and
there; †) Nay, he that seeketh him is near.
*) Ebr. 13, 8. 9. Eph. 4, 14.
†) Matth. 24, 26. Luc. 17, 20. 21.

The Word, O souls! God's Word never depart from your
hands.
If faith loses only the Scriptures, the devil knows where to
strike.
But he who keeps JLSu's word steadfastly, He will not be
felled by any net of temptation.
Rev. 3, 10. Matth. 4, 4. 6. 7. 10. Eph. 6, 17.

One more thing: united force wins.
And where there's a flock of doves, Others will soon fly.
O Zion, you keep this;
And enter into industrious fellowship.
The hand of peace will be protection and nourishment.

Brotherly love kindles you, so help each other as each can.
Teach, punish, admonish, and comfort one another: In
humility be ye one like another.
Bear the weakest brother with patience, Then JESu's
blessings overflow you.
Ps. 133:1-3.

O Lord, take thou thyself to the host, Which none else can
feed.
Convert that which knows not thee, Put to shame
that which is thus divided. And mightily assist him that is
tried, That thy light in the dark may be near him.

O forbid the wolf's fury!
Give your sheep lion's courage.
What is lost on the wrong track, That will soon be led back.
You're still here. O abide for ever and ever. So we will feed
in eternal safety.

(Sent in by H. Fick.)
**The Marburg Religious Discussion,
evidence that the Lutheran Church has
always rejected not the true but the false
union.**

"The Lutheran Church does not make union; it i s union."
In our time the Lutherans are often reproached for
not wanting a union at all. But wrongly; for they do not
want a false union, but a true one. They do not want
to make such a union with other believers, in which
the latter retain the right to teach their errors, but they
only want to unite with them if the latter renounce their
errors and accept the pure teaching of the divine word.

For our Augsburg Confession of Faith teaches in
the seventh article according to the Holy Scriptures:
"That there should always be and remain a holy
Christian church, which is the assembly of all
believers, where the gospel is preached purely and
the holy sacraments are administered according to the
gospel. Here are given the two marks or signs by
which thou mayest know the true church of God on
earth. These, however, are peculiar only to the
Lutheran Church, for its doctrine is pure, because it
agrees exactly in all points with the holy Scriptures,
and in it the holy sacraments are administered as the
Lord Jesus commanded. Therefore it alone, and no
other, is the true, holy, Christian church.

To this true church belong all the children of God
scattered over the whole earth, who are born of the
word of God and holy baptism. They are born of the
word of God and holy baptism. Unfortunately,
however, false teachers have appeared in this church
at various times, who did not submit their reason to
the obedience of Christ, but in many ways taught
differently from what the Word of God teaches. And
this is not enough; they also added the outrage of
leading others to their errors, and founded sects, that
is, communities of false believers, whose members
unite in order to confess and maintain a common error
in faith, doctrine, and life, and for this purpose
separate themselves from the true church.

We cannot and must not make a union with such
false-believing sects or churches, because this is
contrary to God's Word and our conscience. For in the
Christian church, according to the Word of God, only
one faith is to rule, and not two or even more. For this
reason we can never allow false believers to become
members of our congregations and thereby retain the
right to teach their errors, for in so doing we would be
denying the truth. Our church would then cease to be
the assembly of all believers, where God's word is
preached purely and the sacraments are administered
according to the gospel.

Wrong and displeasing to God, therefore, is the union which the name Lutherans and Reformed have made in our day, and which they call the "evangelical" or "united church. There are two faiths in one church, or rather two religions blended and united into a third. And the "united" themselves confess that they have done this "for the sake of brotherly love". That is to say, not out of love for God and his holy word. For they are indifferent to truth, because they acknowledge error as valid along with truth. From this, then, it is clear that indifference is the real cause of the union.

From time immemorial the Lutheran Church has protested against all indifference, half-measures, and vagueness in matters of faith, by which, for the sake of a false peace, one has sought to take away from the truth its salting and cutting sharpness. For truth heals only when it has first wounded and separated soul and spirit, even marrow and bone. That is why, in battle, she has always held up the truth to her opponents in all its divine grandeur, fullness, and definiteness, because she only hopes for peace with them when they are conquered by the love of truth.

They have often misjudged the holy earnestness with which the Lutherans defended their faith; they have called their steadfastness obstinacy, their joy of faith defiance, and their faithfulness, with which they fulfilled the commandment of the Lord: "Hold fast what thou hast, that no man take thy crown", has been taken for arrogance. But they did not consider that they were fighting not for earthly but for heavenly goods, not for their own glory but for God's, and that they could not give way for the sake of human considerations. And just as resolutely as they rejected every sham peace, they sought a true union with their opponents on the ground of unanimous doctrine. For how can the multitude of believers be of one heart and soul if they are divided in doctrine and faith? Love necessarily proceeds from faith; therefore we must strive for the unity of faith, and then the bond of love will unite us of its own accord.

We take from history an example, in which lies for us at the same time a lesson and a model, how we also have to lead the holy struggle for the full, unadulterated and undiminished possession of the evangelical truth and for true peace: The History of the Marburg Religious Discussion. Let us begin with the words of Luther: "We will gladly accept peace, if only we do not lose the peace against God that Christ has acquired for us.

It is well known that not the Lutherans,

but the Reformed began the dispute about the doctrine of Holy Communion. The first thing that happened was that the Reformers started the controversy. For Zwingli and his comrades spread pernicious errors about it, which Luther naturally had to refute and assert the pure doctrine against them. Unfortunately, the reformers did not accept this doctrine, but rejected it more and more decisively, until they finally fell away from the Lutheran church and founded their own sect.

Thus the Reformed are obviously to blame for the fact that such a deplorable division arose in the church; for although Luther proved to them from God's Word that their doctrine of the Lord's Supper was false, they nevertheless did not abandon it. But it is a terrible crime to deny the truth and to create sects in which the salvation of so many immortal souls is endangered by pernicious errors. That is why the reformers were continually driven by their evil consciences to make amends for their sins and to restore the peace they had disturbed. If only they had always been sincere and honest in their work!

The first attempt was made by Bucer and Capito, the preachers of the churches at Strasbourg in 1525, who sent Chasel to Luther with the request to unite with them in the doctrine of the Lord's Supper. To this Luther replied: "We desire nothing more than peace, which we have hitherto both taught and, as much as has been in us, kept, and have borne with all care for it, as their (the Reformed) conscience is witness that we did not first begin this game, but answered it with compulsion." The Strassburgers now proposed as a means of unification: "Let the faithful be entirely withdrawn from all questions concerning the presence of the Body and Blood in the Holy Communion. Communion and practice only in the Word and faith." They intended, therefore, only an outward union with the Lutherans, in which they would not be compelled to admit and abandon their errors. "But," Luther replied to them, "the council is of no avail. With us, word and faith are not without the thing in which they trust, since the words themselves contain this understanding, whether the body and the blood are present? And the people can no longer be drawn away from it, after they (the Reformed) have let so many writings go out and have made them mean. They should have kept silent at first. Now they demand silence too late." In the answer given to Chasel, he refutes the Reformed false doctrine of the Holy Communion. He asks the people of Strasbourg, for Christ's sake, not to grieve the Holy Spirit. He asks the people of Strasbourg, for the sake of Christ, not to grieve the Holy Spirit, but to beware of error and to cease to deceive souls; "for," he adds, "here is the utmost danger to souls."

However, Luther's serious and faithful warning did not have the desired success with the Reformed, for they persisted in their error, indeed! they formally condemned

Luther's doctrine of the Holy Communion. Thus the division which they had caused in the church became greater and greater and more and more incurable, which is why their conscience naturally frightened and punished them. They therefore sought anew a union with the Lutherans. In 1529, Bucer and his Strasburgers urged Landgrave Philip of Hesse to use his prestige to bring about a religious discussion between the two parties. The Landgrave agreed to this, because he hoped that the Lutherans and Reformed would form a common alliance against the Emperor, if they had first united with each other in doctrine.

The very manner in which the Reformed sought peace with the Lutherans does not inspire confidence in their sincerity. Why did they call upon a prince to interfere in their cause and not rather turn directly to the theologians? Luther saw through them, as his letter to the governor testifies: "The matter looks to me as if they (the Reformed) were seeking a piece of meat through Your Princely Grace, from which nothing good will follow. . . I know well what the devil seeks. But God grant that I am not a prophet here. For if it were not a false deceit, but a true earnestness with them to seek peace, they would not be able to make such splendid ways by great and mighty princes; for we of God's grace are not so desolate and savage. They would have offered us with writings their humble diligence to peace, as they boast, long ago and still can."

Therefore, he hoped little from a religious discussion. "I ask," he writes to the landgrave, "that E. F. G. will graciously consider or also inquire whether that part would also be inclined to deviate somewhat from their opinion, so that evil does not finally become worse, and the very contradiction of what E. F. G. is now so heartily and earnestly seeking occurs. For what good would it do to come together and talk, if both parties come with the intention of giving way to nothing everywhere? . . . For I know well that I will not give way to them badly, nor can I, because I am quite sure for myself that they are mistaken, and that they themselves are uncertain of their opinion. For when I have seen all their reason in this matter, they have also seen my reason.... "I know of some," says Luther in his objections to this religious discussion, "who, I hope, could be persuaded to abandon their error, such as Hedio and Ambrose Blaarer, but with the others it would be worse and more unrest would ensue. To deal with Zwingli is quite unfruitful." Unfortunately, the success proves only too clearly how exactly Luther knew his opponents.

Nevertheless, Luther declared himself willing to engage in religious discussion with the Reformed. "For I have reconciled fame with truth

I do not want to leave them to their misfortune, (whether God wills it) that they would be more inclined to peace and unity than I am. For this trade is not small, and their (the reformers') pretence has a semblance, has also a great following of all, so learnedly esteemed in all the German country, from causes which I know; but they lack one piece, that they know not how hard it is to stand before God without God's word; folly and iniquity cannot act otherwise than as they act."

(To be continued.)

(Submitted.)

Correspondence from Mecklenburg-Schwerin.

"From August 6-8 of last year, a meeting of about 50 people took place in Ludwigsluft. Mecklenburg is a Lutheran state, but several pastors and congregations had joined the so-called North German Missionary Society in Hamburg. This society is united in its confession, in that it accepts and sends out both Reformed and Lutheran children, the former of whom are bound to the Heidelberg Catechism, the latter to the Augsburg Confession. In the aforementioned meeting, one of the members said that he could join the North German Missionary Society with a clear conscience, since it professed the Augsburg Confession. The others, on the other hand, declared that the Lutheran Church could only support such a missionary society that adhered to all Lutheran confessions. Since, however, the North German Missionary Society rejected the Concordia Formula and the Small Lutheran Catechism, its renunciation was not only justified, but also imperative. Only four persisted in the North German Mission, because it was too difficult for their hearts to part with friends. May the Lord now continue to help that the love of the church confession may overcome all human considerations, for a general decision to give up this union, which is displeasing to God, has not yet been reached.

Superintendent Kliefoth then announced a proposal from Cassel and Berlin, in which it was suggested to unite on the basis of the Augsburg Confession for a general German mission to China. However, this proposal was rejected because our entire confession was not recognized as a basis. On the other hand, almost all promised to support the Lutheran Church in North America, which has found an influential friend in Deacon Karsten. He is held in high esteem and has great zeal for everything he takes hold of. May the Lord bless the work. If our clergy has renounced the ambiguous work of the North German Mission, the return to pure doctrine will be ever more decisive. Our time penetrates at all

The zeal with which the Duchy of Lauenburg strives to preserve pure doctrine is gratifying; the effectiveness of Superintendent Catenhusen, in particular, is vainly blessed. Hopefully this example will also be fruitful for Mecklenburg. - We have gained much through the appointment of Professor Delitzsch to the University of Rostock. He grasps his profession as a doctor very faithfully, that the preparation costs him up to 8 hours daily.

At the same time he is friendly towards all and undemanding, free from all busyness. He will do something efficient here and is already recognized here. I hope that his effectiveness for our mission will be a blessed one. He is also a member of a commission which is appointed to examine the candidates and at the same time instructs them to commit themselves to all the confessions, which otherwise only happened at the time of ordination. Rejoice with me in the work of the Lord, and at the same time pray for it."

Indeed, all faithful members of our dear church should unite in earnest intercession and implore the Lord of the church that he may not push his lampstand from the altar in our old homeland. For it is easy to see from the above how deeply the corruption of an indifferent union spirit must have spread, if one considers the syncretistic creep of the Berlin-Cassel proposal, and if one considers that in a Lutheran country like Mecklenburg, even honest men can still be in doubt as to whether one should separate from the limping Hamburg mission or not. - But we must also rejoice and thank the Lord when we hear how whole countries are awakening more and more from their evil sleep and returning to ecclesiastical consciousness. And yet we must thank God that there is still a Lutheran Church of Germany. I would only point to the little town of Lauenburg, where even in the harsh storms of modern times our dear confessions have not been unfaithful, where the old church and divine service ordinances have never been lost, where the good hymnals and catechisms have never been displaced by modern shallowness. Finally, in view of the hard struggles in which the truth must first reassert itself among its own children, in the face of the shallowness and lies that have almost universally penetrated, we should be seriously frightened by the carelessness with which the apostate "Lutheran" congregations of so many states have plunged into the same ruin here, and have prepared the same travails and struggles for their descendants in the best case. O small group of the true Lutheran Church, hold fast what you have, so that "no one" may rob you of your crown. Should then also sometimes the unintelligent, as recently Pastor Cronenwett did, revile the firm loyalty,

which they admittedly do not understand, because they do not have them (Mr. Cronenwett only thinks of his disgraceful takeover of the church at Toledo!), nay, if they should pray against those who, in matters of Scripture and of our confession according to the Scriptures, absolutely admit no other consequence than that of teaching and acting in harmony according to their whole scope and content (not, as all heretics do, according to individual pieces taken out of context) - do not let this be highly contested, but bear the reproach of Christ, and know that he is with you always, even unto the end of the world. A. C.

The Columbus Conference.

The "Lutheran Standard" in its number of January 6 of this year reports on the proceedings of the Columbus Conference of the Lutheran Synod of Ohio. Among other things, this report states:

"After an exact examination (?) had been made on the following subject: Whether official acts can be considered valid which are performed by candidates after the time specified in the license granted to them has expired and the license has not been renewed? the following was adopted as the opinion of the Conference:

Since the evangelical office of preaching is of divine appointment and of high responsibility, the performance of it cannot be entrusted to those who are not regularly authorized to do so by the venerable usages of our holy Church; - and since cases occur in which persons advertise their dignities as ministers of JESUS, because they render themselves unworthy of the sacred office, and yet perform all the offices to the great detriment of religion and morality, by bringing dishonor upon the cause of CHRIST; therefore let it be

Resolved, that all *Actus Ministeriales* (all official acts, as baptism, administration of the Holy Communion, blessing of marriage and confirmation) of the Wm. Communion, blessing of marriage and confirmation) of Wm. Nichmann and Conrad Mees and all others, who stand in the same relation to the church, are invalid in the opinion of this Conference."

We confess that we would never have thought that such a resolution could have been passed in a conference to which the editor of the "Lutheran Standard," Mr. Spielmann, also belongs. In this resolution it is said that the honor of Christ, his cause, and the church are to be promoted, and that insult to them is to be averted; but we must testify aloud that this very resolution contains an open desecration of the divine name, of the gospel, and of the holy endowments of God. For what does this resolution say? It declares that if we, members of a conference in Ohio, have not given a preacher a certificate of permission to do so, or if the credentials we have given him have not been honored, we shall not be able to do so.

If the power of the Son of God is extinguished and is not sought again, then such a preacher's administration of the most holy sacraments of Jesus Christ is invalid; if these endowments of the Son of God are celebrated according to his word and his institution, but our seal is missing, then God's word is invalid, God's institution nothing, God's promise in vain.

Such an abominable doctrine is not held even by the *Old School* Presbyterians, *) or even by the Papists; the false doctrine of the latter, that to the valid administration of a sacrament belongs the "intention" of the one who performs it, is still golden against this one pronounced by a "Lutheran" conference. The Papists recognize as valid even the baptism of heretics, and that Conference declares invalid even the baptism of one who, in its opinion, is not lawfully called! Does the Conference not know the doctrine of the Holy Scriptures and of our Church? Does the Conference not know that there is an enormous difference between *rectum* and *ratum*, i.e., "lawfulness and validity," that an administration can be unlawful, but that it remains valid if it is done according to God's word and appointment? Does not the Conference know that the power of the Word and of the holy sacraments is not of men, but of men? Does not the Conference know that the power of the Word and of the holy sacraments does not depend on men, not on office and profession and their legality, much less on a human order? Is the Conference not aware of that well-known short saying of St. Augustine, which has been received by our theologians? Augustine, which has been received by our theologians? "*Accedit verbum ad elementum et fit sacramentum*," that is:

The word comes to the element, And so it becomes a sacrament"?

Did the conference not think how terribly it would offend and confuse the consciences by such a decision? For who can be sure of his baptism, his communion, his valid marriage, if that decision of the Conference were true, that even an irregularity in the vocation would make all this invalid? Woe then to all Christendom, for who can know all that may have happened in the appointment of a preacher that is irregular, even unchristian? But Christians have no human, uncertain, wavering reason for believing in the validity of the sacraments they have received, such as that conference would have them believe; they know that the worthiness or unworthiness of their ministers can neither give nor take away anything from them.

Let every candidate be warned by the present example against licensing himself contrary to all divine order, as is customary here, and thereby building his divine calling on men and thus allowing himself to be made a servant of men instead of Christ.

*) These, as is well known, have "decided" that the baptism of a Roman priest is invalid, because such a one is not a minister of a (?) true church, since the Roman one must be struck out from the list of the same. So they base Christ's endowment not on his word, but on the church. See Lutheran Year 1. no. 25. page 3.

In conclusion, we share an important testimony of this matter from Luther's exquisite writing on the corner mass and consecration of the priests from the year 1533. Luther writes as follows:

"The holy place or church teaches thus, that neither priests nor Christians make one sacrament, nor the holy Christian church itself." . . . "So the Baptist makes no baptism, but Christ made it before; the Baptist alone sufficeth and giveth it. For there standeth Christ's ordinance, which is, as St. Augustine saith, *Accedit verbum ad elementum, et fit sacramentum*, when one taketh water, and doeth his word thereto, it is a baptism, as he commandeth, Matt. last, v. 19, Go ye, teach all Gentiles, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. This command and institution do it; they make water and word one baptism; our work or doing, *ex opere operato*, does not do it. For it is not because I baptize, or do the work, that it is called baptism, even if I were more holy than St. John or an angel. But for this cause my baptism is called baptism, because Christ's word, command, and appointment hath ordained it, that water and his word should be one baptism." "So also, that bread and wine should become Christ's body and blood, is not the fault of our doing, speaking, or working, much less of the Chresem" (much less of an American license) "or consecration; but it is the fault of Christ's order, command, and institution: He hath commanded (as St. Paul saith 1 Cor. 11:23.). When we come together, and speak his words concerning bread and wine, it shall be his body and blood: that we do no more here, but pass and give bread and wine with his words, according to his command and appointment. And such a command and institution is able and effectual, that we present and receive, not bad bread and wine, but his body and blood, according to his words, "This is my body, this is my blood;" that it is not our work or speaking, but the command and order of Christ, that makes the bread the body, and the wine the blood, from the beginning of the first supper to the end of the world, and is daily administered by our ministry or office . For this we must believe and be sure, that baptism is not ours, but Christ's; the ministry is not ours, but Christ's; the sacrament is not ours, but Christ's; for he hath spoken all these things, and left them in the church to be administered and used unto the end of the world, and deceiveth us not, neither deceiveth us: wherefore we cannot make any other thing of it, but must do and keep it according to his commandment. But if we change or amend it, it is nothing, and Christ is no more, nor his order; and I will not say, as the papists do, that no angel

nor Mary could walk 2c., but so say I: If the devil himself should come, (if he were so pious that he would or could do it,) but I say, that I should afterwards know that the devil had so crept into the ministry, or let himself be, as in man's form, called to the pastorate, and publicly preached the gospel in the church, baptized, absolved, and ministered such ministry and sacrament, as a pastor, according to Christ's command and order, and administered such office and sacrament as a pastor, according to the command and order of Christ, we must nevertheless confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, and took right sacrament of the body and blood of Christ. For our faith and sacrament must not rest on the person, whether he be pious or wicked, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his word, on his office, on his command and order. Where the same go, there it must go and stand right, the person be who and how he will or can."

Luther's Works, XIX, 1547 ffl.

Right way to deal with the simple-

When Luther, on his journey to visit the church, sometimes met citizens and peasants himself, and a peasant once recited the articles of faith to him and said: "I believe in God, the Almighty," Luther asked what omnipotent meant. The good man answered, "I do not know."-"Yes, my dear man," replied Luther, "neither I nor all scholars know what God's power and omnipotence are. But believe in simplicity that God is your dear, faithful Father, who is willing and able, as the wisest Lord, to help you, your wife, and your children in all their needs."

The German Lutheran Synod of Missouri, Ohio and other States holds its first meeting on Monday after Dom. Jubilate, April 26, 1847, at Chicago, Illinois.

Notice.

The new "Kirchen - Gesangbuch für evangelisch-lutherische Gemeinden ungeänderter Augsburgischer Confession," published by several Lutheran preachers in Missouri and published by the local Lutheran congregation, will leave the press within three months. This is in answer to several inquiries made to us on this subject. Next there will be more of this.

Paid:

1st half of the 3rd year. Mr. Alt (2 copies.)
hrg, the Messrs. Past. I. G. G. Kranz, Landwehr, I. F. Meyer, Past. Wier.

Received for the heathen mission on the Cass river, Mich. From Mr. Neidenberger ri,OO.

New addresses.

3. O. O. Kraus, Noreor v. O., Noresr Oo., va. vov. P. Vooüuor, Värvarä8vi1lo, Naäison 6o., III8.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., Feb. 23, 1847.

No. 13.

Jesuit Morality.

In some recently published issues, the "Wahrheitsfreund" (Friend of Truth) shares the opinions of a Protestant about the Jesuits, which must astonish every Protestant. They are nothing less than the most eloquent apology of the Jesuit Order. One sees from them, first, what appalling darkness has again gained a foothold among the so-called Protestants, and second, how the antichristian papacy has again recovered from the wounds received through the Reformation, how it has again strengthened more and more, and now rises up again terribly threatening. Unfortunately, these judgments of a Protestant are not isolated. Not only is almost the entire Episcopal Church in England infected by a certain Pusey with a decided inclination toward Rome, but even in Germany, among the so-called faithful, a conception of a visible church is again developing more and more, with which one must finally come to the thought: if there were still any true church in the world, it would have to be the Roman one, a conception which, if it were still to be strictly pursued, must therefore sooner or later lead back to the Roman church. It was just this which once made Luther and the witnesses of truth who came out with him so joyful in their struggle against the Roman hierarchy (priestly kingdom), that they knew the church was not a visible, well-ordered spiritual state with its prelates, and that they could say: "We do not confess to them that they are the church, nor do we want to hear what they command or forbid under the name of the church. For a child of seven years old, praise be to God, knows what the church is, namely, the holy believers, and the little sheep that hear their shepherd's voice. For so the children pray, "I believe a holy Christian church." (Schmalkald. Art. III. 12). This conception of the church has now been almost entirely abandoned as a fanciful one on the part of many Protestants who want to be church, and has always returned to the conception of an outwardly structured institution. Hence so many Protestants have now not only the old shyness before

They have not lost their faith in the Roman priesthood, but they themselves look with disgust at the splendid form of this so-called church, and are even seized by a secret homesickness for the old great cathedral in the face of the disunity of the Protestants. Of course, this is how it had to come about, both as far as the Protestants and the papacy are concerned. In regard to the former, what St. Paul wrote had to come true: "For that they received not the love of the truth, that they might be saved: therefore God shall send them strong error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2, 10-12. But also with the antichristic Pabstthum it must go as it goes; for according to the prophecies of Scripture the Antichrist (that is the Pabst) was only to be revealed by the Reformation, and a deadly wound inflicted upon him, but only by the appearing of Christ at the last day shall a complete end be made of him. 2 Thess. 2, 8. compare verse 1-10. Therefore our public confessions also testify to this. Among other things, the Apology of the Augsburg Confession says: "Although the Antichrist with his false worship (Lkralitious eultus una, eum reZuo kantiümo) will remain in part until Christ the Lord comes in public and judges, yet all Christians should be warned to beware of such idolatry.... For this very cause God has graciously made his gospel to shine, that we might be warned and saved." (Art. 3. Of abominations.)

The more powerful, insolent, and impudent the Roman church now rises up as if no water had ever clouded it, and the more powerless, despondent, and ashamed the Protestants now appear against it, the more necessary it is that every one whom God has made to know the evangelical truth, should not be confused by an outwardly handsome figure which the Roman church has before the Christians who are opposed to it, and which is now so often mistaken, The more powerless and despondent the Protestants now appear against them, the more necessary it is that everyone whom God has made to recognize the evangelical truth should not allow himself to be blinded by an outwardly respectable figure which the Roman church has before the Christians who oppose it, and which is now so often mistakenly taken for the right figure of the church. Among other things, it is important to get to know the Jesuits. They form an order that came into being shortly before Luther's death.

(confirmed by Pope Paul III in 1540), has as its main purpose to support the reputation of the pope and his entire priesthood, which had been shaken by the Reformation. In order to achieve this highest, indeed only purpose, this order has of course always had to follow the most shameful rules, and in this it has gone so far that even a pope, in order not to lose all credit, saw himself compelled to abolish this order. This was done by Clement XIV (Ganganelli), who, among other things, wrote the following in his bull against them (of July 21, 1773. Vominu8 ao Ueäsrnptor noster): "Immediately at their coming into being, manifold seeds of discord and jealousy sprouted not only in the Society itself, but also against the world's priesthood, against academies, universities, public schools, and even against princes in whose states they were received. - There was never lacking, it is further said, the principal accusations which were made against this society, and which disturbed not a little the peace and tranquillity of Christendom." This is supported by facts in the Bull. It also expressly mentions "the use and declaration of such doctrines as the apostolic see has justly condemned as dangerous and evidently offensive to good breeding and morals." Lastly, it is said, "that it is scarcely, if at all, possible that, so long as the Society of Jesuits exists, the true and lasting peace of the Church can be restored." - Thus wrote a pope! But even before this a Jesuit general, Francis Borgia, had pronounced bas strange and, as it were, prophetic word of the Jesuits, "*Intravimus ut a,AM, reZnavimus ut lupi, expellimur ut eauss, renovadiwur ut a^uilLe*, i. e. We have come in like lambs, we have ruled like wolves, we shall be driven out like dogs, we shall be renewed like eagles." So it came to pass. After the fall of Napoleon, Pope Pius VII believed that nothing could better strengthen the weakened power of his Empire than the restoration of the Jesuit Order. This took place by a bull of August 7th 1814 (SoNim-tuão ownium). Since then the Jesuits are everywhere again doing their sinister work.

They have made themselves odious enough in the times when they were shameless enough to reveal their principles to the world, but from the Roman side everything is done to present these "wolves" as "lambs" to the poor Protestants in order to lure them into their magic circle; even Protestant Judas brothers work to throw their brothers to these wolves. In order to become acquainted with the Jesuits, the study of the moral doctrine which they have established serves especially well. We now want to share something with our readers about this; namely, we take a passage from the great work of Karl von R umer: "Geschichte der P dagogik," which was published in Stuttgart in 1843. In it the author writes, among other things, the following:

"The man who first opened the eyes of the world to Jesuit morality, even though the Order had long since publicized it with outrageous and nefarious audacity in many printed publications, was Pascal. A dogmatic dispute (about doctrines of faith) caused him to write the book *Provinciales* under the name l'ouis  e Uontnlw. These are letters, the first three of dogmatic content, the fourth makes the transition to an exposition of Jesuit morals, which is continued until the tenth letter. Here he presents himself as if he, the letter-writer, were unknown to that morality, and therefore turns to an old Jesuit and lets him instruct him about a number of cases of conscience. Quite casually, he begins with questions about lesser sins, such as fasting, (in order to make the Jesuit insane, so that he would speak freely). In pursuit, however, he asks questions about more and more serious transgressions. His Jesuit knows how to help in all cases by the decision of recognized moralists of the Jesuit Order, in order, as the clean Jesuit thinks, to circumvent all ten commandments with a clear conscience, or to transgress them without further ado. Yes, the old Jesuit points out: those moralists would also have released man (by their wise decision of cases of conscience) from the embarrassing duty to really love God. Here the letter-writer's patience breaks, and with holy wrath he tells the Father of his opinion on such atrocious principles, with which he had hitherto held back."

"To illustrate the very essence of Jesuit morality, let there be here only one example, taken from Pascal's ninth letter. "'I will now, says the old Jesuit, indicate to you the convenient way which we have procured for men to avoid sins in intercourse with men and in the world's dealings.' †) One thing

*Pascal, born at Clermont in France in 1623, died in 1662. Remained in the Roman Catholic Church until his death; wrote, among other things, the famous book: "Thoughts on Religion," against the atheists, which has also been repeatedly published in German. D. H.

†) The Jesuit thinks he wants to show how to sin, but wisely avoid the appearance of sin, and ent

The most embarrassing thing here is the avoidance (of the appearance) of lies, especially when one wants to make people believe something untrue. For this purpose, our doctrine of ambiguity serves admirably, according to which 'it is permissible to make use of ambiguous words by making people understand them in a different sense than in which one takes them oneself,' as the Jesuit Sanchez says.""

"'I know that, good father,' I spoke.

""We have made it so much known, he went on, that in the end all the world must know it; but do you know how to proceed when you cannot find ambiguous words?""

"No, Reverend Father."

I thought so," he said, "this is new, it is the doctrine 'of the secret reservation' (*restrictiones ssu resorvacionos mentales*), which the Jesuit Sanchez gives in the place cited. One may, he says, swear that one did not do something that one really did on a certain day or before one was born or by understanding some other similar circumstance by it, without the words one uses having any meaning that could betray it. This is very convenient in many cases, and always very right, when it is necessary or convenient for health, honor, or property.""

"How? And isn't that a lie and even perjury?"

"'No,' answered the Father, Sanchez proves it in the same place, and our Father Filiutius likewise, 'because,' says he, 'the intention determines the value of the act.' He gives another, surer means of avoiding the lie, namely, that when one has said aloud, 'I swear that I have not done this,' one adds very softly, 'today,' or when one has said aloud, 'I swear,' one says very softly, 'that I say,' and then continues aloud, 'that I have not done that.' You see clearly that this is the way to tell the truth.""

"This I admit," I said, "but one might perhaps find that in this way the truth is told very softly and a lie very loudly. Moreover, I fear that not many men would have enough presence of mind to be able to use this method.""

"Our fathers," he replied, "have taught in the same place, for the benefit of those who do not know how to apply these reservations, that it is enough for them not to lie, (i.e., to be able to make themselves believe that one does not lie,) simply to say that they have not done what they have done, so far as they 'generally intend to give to their speech the sense which a wise man would give to it.' Confess, there have been many instances before you where you have

The first thing is to find a way of pacifying one's conscience about one's most manifest sins.

were embarrassed because you did not know this doctrine?""

""At times," I said.

""And will you not just so admit, he continued, that it would often be very convenient if one were not bound in conscience to keep his given word?""

"It would be the greatest convenience in the world."

""Listen then to the general rule given by the Jesuit Escobar. 'A promise does not bind if, in making it, one does not intend to be bound.' Now it seldom happens that one has the intention, as soon as he does not confirm it by an oath or a contract; so, if one simply says merely, 'I will do it,' he understands by this that he will do it, if he does not change his mind, because he does not want to rob himself of his freedom by doing so.' He gives other rules, which you can still read for yourself, and says at last, 'all this is from Molina and our other writers, and therefore you cannot doubt it.'"

""I did not know, said I, that the conducting of the intention had the power to make the promises void.""

""They see it as a great relief to traffic with the world.""

"One can hardly believe one's eyes when one reads that the most respected Jesuit moralists shamelessly had such teachings printed, moralists of an Order to which the confessional was preferably entrusted. It seems incomprehensible at first sight that the Order also had strict moralists; one asks: how was this possible without its various members contradicting each other? Pascal's old Jesuit gives the clearest information on this. "'Men,' he says, 'are nowadays so depraved that we must go to them, since we cannot induce them to come to us. Otherwise they would leave us, nay! let themselves go altogether. Now, in order to keep them back, our casuists (counsellors of conscience) have consulted the vices to which men in all classes are most inclined, and then, without coming too close to the truth (in appearance), have laid down principles so mild that one would not have to be very contentious if one were not satisfied with them. For the main end which our society has in view for the good of the (Roman) religion is to push no one back, so that no one may despair. So then we have principles for men of all kinds, for benefices, priests, monks, nobles, servants, the rich, merchants, down-and-outs, the poor, pious and unpious women, the married, the dissolute; in short, nothing has escaped their caution.'"

*) "One can think what a fuss the

*) From this it can be explained that the Jesuits seduce so many to convert to the papal religion, since they know how to adapt their teachings to the most vicious and submissive and to make them comfortable.

Pascal's letters at first in France, especially among the clergy. After all, all the most horrible teachings were documented with the clearest passages from the Jesuit moralists; at first one could not believe that the quotations were correct. The clergy at Nouen appointed a committee to compare the citations. With the greatest conscientiousness they were compared for a full month; all Pascal's citations were found to be literally correct."

The editor, too, is in a position to supply the quotations given in the above literally according to their sources; should, therefore, the friend of the truth or the Catholic church newspaper take it into their heads to deny the nullity of the same, we shall not fail to have them printed word for word in our paper.

Frankeumut, on the Cass River, Michigan.

The third Christmas Day was a day of special grace and joy for our little mission congregation, for on this day the firstlings of our mission work, a Gentile boy of 18 years and his two younger sisters, were baptized in our little church in the woods after they had been abrenunciated and had professed their faith. The boy received the name Abraham, the older girl the name Magdalena, the younger one the name Anna. They had been at home with their sick mother for a long time during the summer and had to pass many a hard test there, being surrounded by the English Methodist missionaries, who spared no means to arouse prejudices against us among the Indians by the grossest lies. But after the death of their mother, they came to us again and were all the more attentive in their religious instruction, in which, of course, we had very little help at our disposal. But the Lord, who alone retains the glory, blessed the little and let it bear fruit. It cost us the most effort to convict the boy, who was a sober, respectable, hard-working boy, of his sinfulness. It was clearly seen in him what Paul says to the Romans on the fifth: where there is no law, there is no respect of sin. But when he heard from the Scriptures about the fall of man, and how since then all men are already unclean and under the wrath of God through their sinful birth, the Spirit of God soon convinced him that an evil tree could not bear good fruit, that even his past doings were vain sin, and he became in need of salvation. When he asked what he got from baptism and received the answer that it worked forgiveness of sin, life and blessedness, he repeatedly asked to be baptized. His sisters, though more silent and taciturn, also declared with tears that they wanted to be baptized. The act was supposed to take place on the first day of Christmas, the significance of which was made clear to them, but the invited guests were not able to attend.

Baptismal witnesses could not come because of the thaw, to the great sorrow of the boy, who then himself indicated closer neighbors who knew the language. When we left the church for the baptismal ceremony, the boy expressed great joy that he was now washed clean of his sins. Fourteen days after the baptism, one of the girls suddenly died of lung paralysis as a result of a cold. How rejoiced the afflicted brother when he heard that she was now with thy Lord Christ, who had accepted her in baptism, in his eternal glory.- Church and God's Acre are thus already dedicated to their purpose, and though we are hemmed in by the swarming Methodists, as stated above, yet we have already influence with two large tribes, yea, of the one even the son of the chief is now in our school, an open talented lad. Lutheran Christians, who read this and rejoice, pray with us to the Lord for the furtherance of His work, and lift up your hearts and hands for actual support. Here the church gives birth to children of foreign tongues, not by the means of human beating, as the sects want to make Christians do, but by the only means of grace of the Word and Sacrament. But may the Lord by grace grant that many more may be born to you, that the number may soon be filled, and that he may come and invite us home to his eternal kingdom of joy and glory. Amen.

A. C.

(Submitted.)

Justification.

Mr. Redacteur!

We, the undersigned, feel obliged to defend Mr. Ad. Conradi, preacher of our Lutheran Zion Church at Hamilton, Butler Co., Ohio, against the protest issued by the church council of the (pseudo) united Lutheran Johannis congregation there and under the influence of its preacher, Mr. Fischer. We hereby unanimously declare the accusation against our preacher to be a shameless and malicious slander. We promise the public that we will not let our preacher be accused of any wrongdoing in the future. We promise the public that at the next opportunity we will present to them the entire history of St. John's congregation, which is what this is about, in the various German and English newspapers, so that every impartial reader can form a correct opinion about the religious and moral position of both congregations, as well as about their preachers. - We testify, as already stated verbally on Jan. 24. J. before the Joh. Gem. in their church, so also here again publicly, that the reports written by our pastor, collected in Hamilton by us and others, about the perverse nature and activities of the Joh. Gem.

contradictions with the truth" and that in the publication of the detailed history explanatory consideration should be given to any vague expressions. - We hereby further announce that we have been better informed about the blameless conduct of Mr. A. Conradi since his 2-1/2 years in office among us, as well as about his teachings, which are the teachings of Scripture and of our church, than he has been accused of on the part of the Johannine congregation. and that, in addition, because of his praiseworthy studies as a teacher and preacher, as well as his technical training for his practice in the Rough House near Hamburg, we are completely satisfied: 1, His honorable certificate of dismissal from the preaching seminary of the N. House, issued by the Board of Trustees of the same seminary. Haus, issued by the Curatorium of the same, to which the most distinguished men of the city belong; 2, the fine testimony of his teachers and examiners about his fitness for the profession as a teacher and preacher in America; 3, the credentials of Hr. K. Sieveking, Syndikus of the free Hanseatic city of Hamburg, with enclosed Syndicat seal of the city; 4, the attestation of Mr. John Cuthbert, U. S. Consul of N. America in Hamburg, with enclosed Confulat seal of the N. S. and 5, the worthy testimony of the board of the evaugelfchen Seudverein für deutsche Protestanten in Nord-America, signed by Messrs. Pfarrern Münch zu Berkersheim, P. L. Luja zu Mittelbuchen, L. Schneider zu Windecken, C. G. Ullrich zu Numpenheim, Ph. Beinhauer zu Hanau bei Frankfurt am Main und J. Richter, President of the Association, in Praunheim, who convinced himself of its efficiency, and recommended it with letters and official seals to the Honorable Lutheran Synod of Ohio, as well as to Hamilton, and finally 6, the final attestation of the above truth by C. Grube zu Praunheim im Hessischen, U. S. Consul, with enclosed Consular Seal of the U. S.

This alone is more sufficient for us than if 100 such well-known Joh. congregations with their former preachers - testify about our pastor A. Conradi, who are not in agreement with sincerity and truth. Testimonies about preachers of the Joh. congregation from Germany are certainly available--but incidentally we may well allow ourselves the request: Come out yourself once with the confession of what you believe, with the humble confession of what you have been in Germany, what moves you to serve as preachers in America congregations? and you Joh. congregation, are you not shocked at all? What is the reason that you do not like to have a preacher who belongs to an ecclesiastical body, to a synod, etc. Perhaps you will find yourself compelled to answer when your history, your ecclesiastical relationship, appears in the public press. - Unanimously, the Church Council with the Lutheran Church, united in faith and love.

Lutheran Zions congregation: Adam Liebrich, Joh. P. Brück, Conrad Schmidt, Adam Guthmann, Peter Schlosser, W. Klein.
Hamilton, Butler Co. Ohio, d. Feb. 4, 1847.
N. B. We ask all editors of Christian and ecclesiastical magazines to take up this justification. The aforementioned Kirchenrath.

Lutheran Resolutions.

It is with great pleasure that we inform our readers of the following resolutions of the ninth session of the "Eastern District of the Lutheran General Synod of Ohio") and the adjoining states," which we have taken from the "Lutheran Standard".
"Since the so-called General Synod of the Lutheran Church in the United States in a letter (dated Gettysburg, Nov. 10, 1845, and addressed to the mother church in Germany) made the open confession: 'That Luther's special view of the bodily presence of the Lord in the Lord's Supper has long been abandoned by the great majority of our preachers. Lord's Supper has long since been abandoned by the great majority of our preachers;'"
"Further, as the Lutheran General Synod of Ohio, at its last session held at Lancaster, O., postponed until the next session the final decision of the question, ""Shall those who shall hereafter be ordained by the Ohio Synod be sworn to the symbolical books of our church?""- therefore be it:
"Resolved: That in our opinion the time has come when it is absolutely necessary for the preservation of the Scriptural teachings of the true Lutheran Church in the United States, that those who are to be ordained in the future be sworn to the symbolical Scriptures of the Lutheran Church.

"Believing that those preachers who pay homage to the "New Measures" not only introduce innovations into the public worship, which are contrary to the apostolic exhortation, 1 Cor. 14:40, "Let all things be done in order," but also reject the doctrines of the symbolical books of the Lutheran Church, especially those of the Sacraments, and deny that in Holy Baptism we are born again of water and the Spirit, and that in the Lord's Supper we receive the true body and blood of Jesus Christ. Baptism by water and the Spirit, and that in the Lord's Supper we receive the true body and blood of Jesus Christ, and that for these well-founded reasons we cannot recognize such as genuine Lutheran preachers:
"Resolved: That an English translation of the Book of Concord has long been regarded by us as an urgent need, and as a means of preserving the original pure doctrine of the Lutheran Church, and that we are therefore glad that Dr. S. G. Henkel is determined to undertake this difficult

*) This General Synod is not to be confused with the apostate "General Synod of the United States".

We wish him God's rich blessing in this.
"Resolved: That the edition of Dr. Luther's House Postil, or Sermons on the Gospels, for all Sundays and the most distinguished feasts of the whole year (procured by Mr. Ludwig in New-York) be a source of great joy to the Synod, and that we heartily recommend it to all the members of our Church to procure a copy."
We cannot say with what heartfelt joy we greet these resolutions. They awaken in us, and certainly with us in many of our readers, new and great hopes for our then Evangelical Lutheran Church in the United States. We have no doubt that the example hereby set will have the most blessed effect, and that many more church bodies will follow it. It will become evident that God has left many a faithful servant in the Lutheran Church in this country who has not bowed his knees to the Baal of the invading false doctrine, or who has finally returned from error to the truth. God will also give grace to an ever closer union of all those who want to hold fast to the jewel of pure doctrine given by God to the Lutheran Church. With such resolutions as those mentioned, the right foundation for true unity has been laid. All righteous Lutherans will and must be willing and ready to join hands in building on such a foundation. If there should still remain a certain difference among them in regard to practice, external customs, etc., this can do no harm to true unity, since, according to the seventh article of the Augsburg Confession, "it is enough for the true unity of the Christian churches that the Gospel is preached with one accord, according to a pure understanding, and that the sacraments are administered according to the divine word.

The "important revelation."

Under this heading, Mr. Weyl reports in his "Shepherd's Voice" that Pastor Passavant has kindly sent him a book with the following title: "Sendschreiben an die ev. luth. Kirche zunächst in Wisconsin, Missouri, Preußen und Sachsen von Ernst Moritz Bürger, ev. luth. Prediger in Buffalo, N. Y.,-gedruckt zu Leipzig." Mr. Weyl promises with evident pleasure to share with his readers some extracts from this book, and that, as he says, "so that his readers may recognize what the sect of the Old Lutherans was and still is." We have not yet seen the book in question, but if the essence and the sins of Stephanism are really presented in accordance with the truth, then at least the book does not contain a "revelation" of something that has hitherto been veiled, for we who are concerned now have

Already seven years ago, partly privately in letters, partly publicly in the pulpit and through print, without sparing ourselves, we ourselves revealed the so-called secret of Stephanism and what is connected with it. We have already taken the opportunity in the "Lutheraner" (Vol. I. No. 20) to publicly declare our own attitude toward Stephanism, and because of the arousal we have given, we have humbly and penitently asked the Church for forgiveness, and, as we believe, not without success with many righteous children of God. If Mr. Weyl's retelling of the old history of Stephanism can serve to perhaps warn some people of similar aberrations and show them where, according to Stephan's example, wanton affliction of the Holy Spirit and, according to the example of his followers, idolatrous trust in a man and a false conscience finally lead, we, who unfortunately once let ourselves be heard by Stephan, can only rejoice in this. If, however, Mr. Weyl should use his discovery not only to disgrace us, who have recognized Stephanism ourselves by God's grace, and have already publicly condemned it ourselves and repentantly turned to Lutheran, i.e. biblical, truth, but also to throw the crock of old Lutheranism and all those who adhere to it and have never had anything to do with Stephanism, then he may do so on his conscience. All blasphemies of the truth and of our church, which arise from this, will hurt us guilty ones so deeply and humiliate us before God anew, then not we, but Mr. Weyl will have to answer for before God. When he says that Old Lutheranism is Stephanism, he is lying against his own conscience, for it is only through thorough conversion from our former Stephanism that we have finally come, by God's grace, to the eternal old Lutheran truth.

To the readers of the "Lutheran."

Many complain of not having received the "Lutheran" during the last months. We assure you that the fault does not lie with our dispatcher, who has sent the paper with the greatest care even in the last few months. The cause is undoubtedly to be found in the deficiencies of the local postal system, since at present complaints are being received everywhere about the non-arrival of the political papers. Those readers to whom the third volume could not be sent from the first numbers, as they soon became out of stock due to the unexpected increase in readers, will be credited with as many numbers of the fourth volume as could not be sent from the third.

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Der Lutheraner.

„Gottes Wort und Luthers Lehre“ vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., March 9, 1847.

No. 14.

(Sent in by H. Fick.)

The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union.

(Continued.)

On the 1st, 2nd and 3rd Oel. 1529, the religious discussion in Marburg took place in the castle of the landgraves. Luther, Melanchthon and Iustus Jonas from Wittenberg appeared on one side, accompanied by Friedr. Myconius in Gotha, Justus Menius in Eisenach and Caspar Creuziger; furthermore Johann Brentz from Schwäbisch Hall, Andreas Osiander from Nuremberg and Stephan Agricola from Augsburg. From the Reformed came Zwingli, Oecolampadius, Bucer and Capito, the latter two from Strasbourg. In addition, the councilor Jacob Sturm of Strasbourg, Ulrich Funk of Zurich, and Rudolph Frey of Basel had joined them; with them, the governor Eberhard von Thann of Eisenach. The Landgrave warmly welcomed all his guests and entertained them handsomely.

The manner in which the Lutherans conversed with the Reformed was serious, true, and at the same time affectionate. "Everything," says Brenz, "was negotiated with the greatest affability and friendliness. Only Oecolampadius, whom we had all imagined to be milder, seemed at times somewhat peevish, but without anything hurtful; Zwingli excused his harsh language with his Swiss nature. One heard no other form of address than 'your friend, your love'. Not a word was said about the schism or the sect. One would have thought that Luther and Zwingli were brothers and not adversaries."

This proves how unjust and unfounded the accusation of unkindness is, which is constantly raised against the Lutherans ad nauseam. Here we see the Reformer who, by the grace of God, wielded the sword of the Spirit, i.e., the Word of God, so powerfully that he thereby overthrew the power of Pabstry, as he sought with the greatest kindness to bring the erring back to the path of truth. Patiently he listened

He gave their proofs, which they drew from the misunderstanding of God's word or from reason, in order to assert their false doctrine, and refuted them so clearly and distinctly that every conscientious Christian must agree with him. It is, after all, the greatest labor of love to present the truth to the erring man in love, whether God will give him grace to recognize it. Since, nevertheless, the Reformed would not accept the love of truth, which was so powerfully and yet so mildly testified to them; yes! since they, convinced by Luther, solemnly recanted the errors, yet afterwards faithlessly taught them again, and thus sacrilegiously destroyed the joyful beginning of a brotherly harmony; it is thus proved that they wantonly took upon their consciences the guilt of the division of the church, and at the same time demonstrated the innocence of our fathers in that most deplorable event.

On the first of October a preliminary discussion took place, in which Luther talked with Oecolampad, Zwingli with Melanchthon alone. Luther used this to prove to the Reformed that they were not only wrong about the Holy Communion, but also in other matters. Luther used this to prove to the Reformers that they taught wrongly not only about the Holy Communion, but also in other matters. For they had set up the following false doctrines: That Christ is not a true, natural God; that original sin is not sin; that original sin is not forgiven in holy baptism; that the Lord's death is not a sin. That original sin is not sin; that original sin is not forgiven in holy baptism. That justification is not by faith alone, but also by good works; as Melanchthon testifies in his report of the conversation. "As much as could be done in haste," writes Melanchthon, "they received instruction from us concerning this; the more they heard of it, the better it pleased them, and have departed from it in all these pieces, though they wrote otherwise before." As to the divinity of Christ, Zwingli affirmed that he had always taught it, and had kept Ludwig Hetzer, who was lately executed at Constance, from publishing a book against the divinity of Christ. In general, Melanchthon says of Zwingli and his friends: "We find that they do not sufficiently report the doctrine taught by Dr. Martinus, even though they repeat the words.

To the public talks it came to the

The second of October, if it may otherwise be called a public one; for only a few were admitted, so that on the whole only fifty to sixty persons were present, among them the Landgrave, who was always present, and several of his counsellors and noblemen. On this day the actual sacramental controversy became the chief subject of conversation. First Oecolampad spoke and explained the main reasons with which his party wanted to prove that the Lord Jesus was in the Holy Communion with his true body. He was not present with his true body and blood in the Holy Communion.

The first reason given by the Reformers, their "iron wall of protection," was: Christ says John 6:63: "The flesh is of no use," therefore there is no flesh in the sacrament, for carnal enjoyment is of no use. Luther, however, overthrew this 'iron wall' with the words: "Christ does not speak here of His flesh, for He says beforehand that His flesh brings eternal life, that His flesh is the right food. Rather, he says that our flesh is of no use, as can be seen from the antithesis: it is the Spirit who gives life. It would be a terrible saying that Christ's flesh is of no use." The second reason of the Reformers was based on reason: "A body cannot be in two places at the same time; now the body of Christ is seated at the right hand of the Father in heaven, consequently it cannot be present on earth in the sacrament." To this Luther replied, "That human reason cannot judge God's power and glory. Christ had taken upon Himself human nature, which, therefore, according to the Holy Scriptures, lacks the divine attributes and glory. Therefore, according to the Holy Scriptures, it has a share in the divine attributes and glory. Therefore the human nature of Christ is omnipresent, and his body and blood can also be present in the Holy Communion. Communion." Zwingli replied: "God does not put unreasonable things before us to believe." "Such clumsy speeches escaped him, Melanchthon tells us, since the Christian doctrine has much more incomprehensible and higher articles, that is, that God became man, that the same person of Christ, who is true God, died 2c." To this objection of unbelieving reason Luther answered in his faithful way: "What God has spoken is always for our salvation, whether he has given us also

or to pick up a straw." When Zwingli nevertheless asserted that it was inconsistent that so great a miracle as the Holy Communion should be performed by wicked priests, Luther gave a clear account. When Zwingli nevertheless asserted that it was inconsistent that such a great miracle as the Holy Communion should be performed by wicked priests, Luther gave a clear account: "Such things are not done by the priest's merit, but by Christ's order; because Christ commanded such things, they are done. In the same way it should be held of the power of the Word and of all sacraments: that they are powerful and work not from the merit or holiness of the priest or preacher, but from the power of divine order and divine command. Let it be a Donatist error that the sacraments are not powerful which are administered by wicked priests." To this 'good report of Luther' Zwingli answered nothing.

Thus one proceeded to the third reason of the Reformed, which Oecolampadius elaborated. "The sacraments," said he, "are signs, therefore it is to be understood that they signify something; therefore also here it is to be understood that the body of Christ is signified in the holy supper alone, and is not there. Supper alone is signified, and is not there." -Luther had from the beginning written on the table before him the words of our Lord Jesus, "This is my body," as his certain and firm ground. He admitted: "It is true that sacraments are signs; but we are not to interpret them otherwise than as Christ has interpreted them. That sacraments are signs is to be understood primarily: that they signify the promises attached to them. Thus circumcision signifies first of all the word that God attaches to it, that he will be gracious. And if any man seek any other interpretation than that circumcision signifieth the mortification of the body, it is a useless interpretation, if he despise the other interpretation of the promise, which is the chiefest. Wherefore in interpretation one ought not to act unadvisedly, but to see how God's word interprets itself." Last of all, many sayings were read from the Fathers, with which Zwingli and Oecolampadius sought to defend their opinions. But they were extensive sayings, some of which did not deal with the sacrament at all. On the other hand, Brentz and Osiander later presented the landgrave with an essay in which much clearer sayings were collected from the Fathers, which teach that Christ's true body and blood are in the Holy Communion. Lord's Supper.

Seeing that the opponents were insisting more and more strongly on their opinions, Luther closed the conversation and thanked Oecolampad and Zwingli for having handled the matter so kindly. At the same time, however, he added that since they were by no means willing to renounce their opinions, he would have to leave them to the divine judgment and ask the Lord to enlighten them and lead them back to the way of truth.

The landgrave listened very attentively to the whole conversation, and convinced of the evidence for the truth, he said publicly:

"Now I will rather believe the simple words of Christ than the sharp thoughts of men." Oecolampadius also felt remorse on account of his heresy, as Selnecker relates. For when the Landgrave addressed him, "My Lord Doctor! Those of Wittenberg nevertheless stand on certain text; you have only glosses and interpretations. Now one truly has more reason than the other, what then do you refuse?" he answered, sighing: "Gracious Prince and Lord! I would that this Faust had been from me before I wrote a letter of it."

After the meeting was thus suspended, the Landgrave insisted the next day that they should not part without having reached a friendly settlement. Zwingli joined them, and declared with thundering eyes: "Now God knows that there is no man in this world with whom I would rather be one than you, Luther, with your Wittenbergers." He and the rest of his party offered that they would gladly teach with the rest of us that the body of Christ was truly present in the Lord's Supper, only in a spiritual way, if the latter would acknowledge them otherwise as brethren. Luther replied, "I, too, desire to be at variance with no one; but yet I must rather hold God's word and truth than all the world's friendship." He further said to them, "You have a different spirit from ours," and severely confronted them, "how they could take him and his friends for brethren if they thought they were erring; it was a sign that they did not esteem their own cause highly." "We also," writes Brentz, "expressed our surprise at the fickleness of our adversaries, who a short time before in their writings had called us worshippers of a common God, but now sought fellowship and brotherhood with us; nevertheless we did not deviate one step from our once made resolution." Thus was fulfilled the prophecy of Osiander, who two years before had foretold Zwingli, who defied the hope of future victory, and always condemned the Lutherans as idolaters, carnivores, and worshippers of an eating god: "He shall be put to shame within three years, or he shall not have spoken in the Lord." For though Zwingli and his had humbled themselves before the Lutherans enough, yea! more than enough, to win their brotherhood, yet, as Luther writes, they had to depart as heretics without receiving the same, because they gave not honor to the truth.

But that there was no unchristian resistance on the part of the Lutherans was shown by the fact that they gave the opponents "the hand of peace and love, so that, however, the hard writings and words were omitted, and each one should carry on his doctrine without rebuke, but not without refutation and responsibility. (Luther's Letter, to Jo. Agricola.)

In any case, it was most gratifying that the opponents retracted their errors in several of the points mentioned above. It was now desired that this result, which was by no means insignificant, be recorded in writing, in order to provide certified information about the outcome of the discussion and, at the same time, to have public testimony against those who would depart from peace. Melanchthon expressly testifies that this was done in order to prevent further error and disagreement, and so that the act itself would not be unfruitful. This business was entrusted to Luther. He listed in the first 14 articles those doctrines on which they had become one. Also about the Holy Communion so much could be said as common. Even about the Holy Communion so much could be established as common: "To the fifteenth, we all believe and hold of the supper of our dear Lord Jesus Christ, that both forms are to be used after the institution of Christ, that also the mass (the supper) is not a work, that one may obtain grace for another dead or alive, that also the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ, and the spiritual partaking of the same body and blood is of special need to every Christian, likewise the use of the sacrament, as the word is given and ordained of God Almighty, that the weak consciences may be moved to believe by the Holy Spirit. Spirit." That about which there remained disagreement was stated by Luther with all gentleness and meekness: "And although we have not compared ourselves at this time as to whether the true body and blood of Christ is bodily in the bread and wine, yet let one part show Christian love toward the other, as far as each conscience can always suffer, and let both parts diligently pray God Almighty that he may confirm to us the right understanding through his Spirit. Amen." This writing was acknowledged as valid by both parties, and the Reformed also all signed it without fail, although they had previously taught otherwise, about which the Lutherans could not wonder enough.

Thus the proof of the Spirit and of power, as well as the victory of truth, was on the side of ours. The same rejoiced at the success of the conversation. "We scarcely thought," Luther writes, "that we would yet accomplish so much. Would to God that the remaining scruple (misgiving) also might be fully lifted by Christ." Melanchthon also speaks out against the preachers in Reutlingen: "In all other matters we are one, only about the Holy Communion we have different opinions. Communion we have different opinions. This single fault still clings to the church. My firm conviction is that Zwingli's opinion cannot be defended against the meaning of the words of Scripture and the reputation of so many old teachers. Therefore I exhort you that you accept no doctrine against the reputation of the holy Scriptures. Scripture. I, too, am not without the difficult

(Submitted.)

ohn Wesley, converted by Luther's preface to the Epistle to the Romans.

In No. 26 of the Baltimore "*Lutheran Observer*" there is an interesting statement that John Wesley, the founder of the Methodist community, first encountered living examples of true believing Christians among German Lutherans, and that he wrote his conversion from the time when he once heard Luther read to him.

In 1735 Wesley traveled with Salzburg exiles on a ship to America. On the way, a great storm arose. Everyone trembled. Only the Salzburgers would be calm. Wesley had noticed this. After the storm had subsided, he asked them how it was possible to remain calm under such terrible circumstances. They explained that because they knew they were at peace with God, they were completely devoted to whatever fate their Lord had ordained for them. Wesley was astonished at this declaration, and said that he had never experienced such assurance of faith. A Methodist writer, Dr. Jackson in England, tells of this incident in his book ok *Methodism* as follows: "In these strangers (namely the Salzburgers) the English Methodists saw Christianity in a nobler, more attractive and more comforting light than ever before. These godly exiles bore every inconvenience and insult with the greatest meekness; they were always ready to render the lowest services to their travelling companions, and in storms and hurricanes, while others were about to die of fear, they calmly sang praises to God, and generally displayed a cheerful confidence in God and a complete surrender in a state where they were every moment in danger of being swallowed up by the vast depth of the sea." And Wesley himself says of it in his journal ("ork3 Vol. III. paZ. 55.), "It is now two years and nearly four months since I left my fatherland to teach the Indians in Georgia the nature of Christianity, but what have I myself learned under the time? What else, but (what of all was least gegwöhnt,) that I, who went to America to convert others, selb st was not yet converted!" *)

Thus the testimony and conduct of those exiles in whom the Lutheran doctrine of justification had come into force had not been without deep impression on Wesley and his friends, and had especially revealed to him his deficiency; but he was first to hear for himself the reformer of the church sent by God, Dr. Luther, in the writings he had left behind, in order to discover the power of the justifying faith in his own life.

*) How often this may still happen to some Methodist and other missionaries who like to be regarded as apostles and heroes of the faith! D. H.

I have come to this conviction in the course of my struggle, that I believe that the body of the Lord is truly present in the Holy Communion. I believe that the body of the Lord is truly present in Holy Communion. - For the future, too, our people gave themselves over to the beautiful hope of peace, cherishing the best confidence in the sincerity and honesty of the Reformed. "I do not say, said Luther about this in a sermon") after his return, that there is a brotherly unity, but a kind, friendly unity, that they kindly seek from us what they lack, and we serve them again. Wherefore ye shall diligently ask, it shall also become brotherly." Melanchthon said the same thing: "It is to be hoped, too, that if one took clever ways to deal with them, they would drop the matter." And as love believes all things and hopes all things, so the dear Luther not only felt impelled to pray for his erring friends, but he also judged them in the mildest and gentlest way. "Although they saw, he writes, that their things proved nothing, they still did not want to give way, namely in this one piece of the presence of the body of Christ. And I hold, more from fear and shame, than from malice. . . In short, the people do not seem to me to be evil in themselves, but to have fallen into this opinion out of error and by accident, from which they would gladly be again, if only they could. God, who began it, have mercy on them, and bring them back again! Amen." At the same time, however, he most solemnly prayed to the Landgrave why he had not accepted the teaching of the reformers: "Oh, Lord God, it is not a joke, nor a disgrace to teach something new; there must certainly be no arrogance, nor delusion, nor uncertain sayings; there must be bright, powerful texts, which they have not yet applied. Forsooth, I have suffered so great a plague and danger over my doctrine; I would not gladly have done, and still do, such sour work in vain; therefore, indeed, I would not resist them out of hatred or arrogance, but have long since accepted their doctrine, God knows, my Lord, where they might give reason for it. But on that on which they stand, I cannot set my conscience."

(Conclusion follows.)

*) In the sermon quoted, Luther's verdict reads in detail as follows: "They (the Reformed) have desired brotherhood from us, but we have refused them and have not been able to grant it. For if we accepted them as brothers and sisters, we would have to acquiesce in their doctrine. For if we were to accept them as brethren and sisters, we should consent to their doctrine; though they did not like to see it cast off, and pretended that we should show love to them, until God should bring them again; for we ought also to love our enemies, Matt. 5:44. Now let him that will interpret it evil, let him do it: but let him that can do more, let him execute it. They persist in their opinion, that God will enlighten them; though they have mended and adorned themselves, and slackened that they deny not that the true body and blood of Christ is there; which then is, as if they held it with us. Sir confessed, that they which partake of the Lord's Supper do all truly partake of the body and blood of Christ; but spiritually, that they have Christ in their hearts. To partake bodily, they will not allow; we have put that upon their consciences. For we have the word of God and the text before us, which they have not. Therefore stand thou in good hope."

ner hearts. The *Lutheran Observer* further reports: "It is known that Wesley was not converted until after his return to England from Georgia, when he heard Luther's preface to Paul's Epistle to the Romans read at a meeting of the Moravian Brethren on Aldersgate Street in London. In that preface, Luther gloriously shows what Paul means by the words law, sin, grace, faith, righteousness, flesh, and the like.

Would that this fact would cause the present German Methodists, who have turned their backs on the Lutheran Church and everywhere cry it out as an unfruitful mother to bear children of God, to pay more attention to Luther's teaching and lead them to the realization that the true things they find in their community have just come from the Lutheran Church! But if the Lutherans, where they otherwise still have Luther's teaching, would also bring forth such fruits of faith as those Salzburgers, they too would be a salt and a light of the world!

- B.

Does the old Lutheranism lead to Rome?

(Continued.)

A second use of the old Lutheran church, which Mr. Weyl judges should lead to Rome, is "the erection of a crucifix in the church."

In response to this objection, we must first remember that the Lutheran Church has always differed from the Reformed Churches in that it tolerates images, altars, crucifixes, etc. in its meeting houses, while the Reformed Church has mostly rejected this since Carlstadt's iconoclasm. 2c. in their meeting houses, while the Reformed Church has mostly rejected this since Carlstadt's Bildcrstürmerci; although even the Reformed have never been in complete agreement on this. Thus, for example, the reformed Beza says unabashedly: "That he heartily detests the image of the crucified." (Ooll. Nosrnpel. p. 418.) On the other hand, the equally strict Calvinist Peter Martyr writes: "According to his human nature Christ could be painted." (Comment. I. lieg. 7.)

What orthodox Lutherans think of the use of images in the churches can best be seen from Luther's statements about them. Luther, however, speaks out on this matter as follows. In his fourth sermon, which he preached in 1522 after his return from the Wartburg in Wittenberg against Carlstadt's enthusiasm and iconoclasm, he says: "Therefore we must conclude and leave it at that, that the images are neither otherwise nor in such a way, neither good nor bad; but let it be free to have them or not to have them, only that the belief or delusion of it is, that one does God no service nor good pleasure with our image-making." Further, Luther writes in his writing "against the heavenly prophets of images and sacrament," of the year 1524 and 1525:

"Not that I wish to defend the images, or to judge those who break them, but especially those who break the images of God and worship. For the images of remembrance and witnesses, as the crucifixes and images of the saints are, are proved above also from Moses, that they are well to be tolerated, even in the law, and not only to be tolerated, but, because the remembrance and witnesses abide in them, are also praiseworthy and honest, as the Maal stone, Joshua 24:27, and 1 Sam. 7:12." Another important testimony of this subject is found in the church postilion. In the sermon on the day "of the invention of the cross of Christ," Luther writes: "Therefore, where such abuse and error occurs in the worship of images and crosses, the crosses or images should be torn down and removed, and the churches there should also be torn down. Although I do not entirely reject the images, and especially the figure of Christ crucified. For we have a figure of it in the Old Testament, of the serpent of brass set up by Moses in the wilderness, as you have heard in the Gospel, that all who were bitten by fiery serpents, looking on this serpent of brass, might be healed by this sight. This we also ought to do, that we may be healed in our souls, that we also may behold Christ crucified in such a likeness, and believe on him."

From this the reader will see that even the Lutheran Church has little regard for images, and that it does not value such outward things at all, that there should be a dispute about them; that it alone asserts the freedom to use them, and therefore does not disdain them, if they can serve either for a godly remembrance, or for a worthy outward adornment of public worship.

But since the Reformed have often wanted to make it a sin for the Lutherans to tolerate images, altars, crucifixes, and the like in their churches, since this has even been scolded as papist, even idolatrous, as, for example, the Heidelberg Catechism does (see Lutheran No. 5 of this issue), the use or non-use of images has now taken on a meaning that it does not have in itself. For inasmuch as the Lutheran Christians are to be made a snare of conscience out of the images, it is now no longer a question between them and the Reformed about the paltry, indifferent images, but about the high article of Christian liberty, about the right understanding of the divine law, about the difference between the Old and New Covenants, and about whether a Christian may allow something to be made sinful which God has not forbidden. Against its will, therefore, the Lutheran Church has had to allow itself to be drawn into a controversy which, in truth, is about the most important articles of the faith, but seem to be only about such things.

which our church should immediately abandon without argument if it did not want to betray an inclination toward Rome. How important this controversy had become, Luther testifies in his treatise against the heavenly prophets with the following words: "Let this be said of images according to the strictness of the law of Moses, not of the opinion that I want to defend the images, as has been sufficiently said, but that the murderous spirits are not to be permitted to make sin and conscience where there is none, and to murder souls without necessity. For though imagery is an outwardly trifling thing, yet if by it, as by God's law, the consciences are charged with sins, it becomes the very highest. For it corrupts the faith, profanes Christ's blood, condemns the gospel, and brings to nothing all that Christ has purchased for us.

It is greater to destroy Christ's kingdom and good conscience than the papacy was with its prohibitions of food and marriage and what else was without sin and free. For eating and drinking is also a small outward thing; but it murders the soul, if one entangles the conscience in it with laws."

Anyone who thinks about this will not be surprised if faithful servants of the Lutheran church still agree with their congregations to decorate their churches with images, crucifixes, altars, and the like. They do this, first of all, so that God's Word may be preached in this way and the place where the congregation of believers assembles may be so adorned that the very appearance invites devotion; but they also do this, and mainly for this reason, so that the Lutheran church may continue to bear public witness to the freedom of Christians in all things unbidden by God.

But the question now arises: does the use of images, crucifixes, altars 2c. really belong to the pieces of Christian liberty?

The Reformed deny this, and have always referred to Exodus 20:4, 5, where, in the midst of the enumeration of the holy Ten Commandments, it says, "Thou shalt not make unto thee any graven image, or any likeness, either of things in heaven above, or of things in the earth beneath, or of things in the water under the earth. Do not worship or serve them." In order to emphasize these words, even the Reformed have taken them for a special, i.e., for the second, and for the first, for the first, for the second.

(Hence the reformers count four commandments in the first tablet, and six in the second; they, in fact, combine the ninth and tenth commandments concerning lusts or desires into one commandment). The Reformed say: is it not quite obviously forbidden here to make images? We answer, Yes, but what kind of image-making is forbidden is also stated in the addition, "Do not worship or serve them." That these words are drawn to the word "make," and are intended to restrict the same,

we see from the 23rd verse of the same chapter, in which the Lord saith, "Therefore shall ye make nothing beside me; silver or gold gods shall ye not make." These words clearly show, first, that v. 4. and 5. are not a special second commandment, but an execution of the first commandment; and secondly, that God alone forbids the making of images 2c. to worship idols in the 4th and 5th verses. This all follows so freely, so naturally, that it seems incomprehensible how the Reformed could ever have raised a doubt against it.

The Reformed, however, object: Those words, "Worship them not, neither serve them," stand quite by themselves; they do not say, "Thou shalt not make unto thee any graven image, that thou mayest worship it. But this objection also melts away into nothing, if we compare Deut. 26:1, where the Lord saith, "Ye shall not make unto yourselves any idol, nor any graven image; neither shall ye set up for yourselves any pillar, nor any maal stone in your land, to worship before it: for I am the Lord your God." Here we have God's own, that is, an irrefragably sure interpretation of that addition to the first commandment (in 2 (Ex. 20, 4. 5.) This divine interpretation tells us that the making and having of images is only forbidden if it happens "that one worships before it. To this is added that Deut. 26:1 forbids also the erection of pillars and the setting of stones, from which it is evident that the mere making of all these things cannot be forbidden, but the making of them for worship, for who will deny that it is lawful to erect pillars and set stones? This is still more striking in the following passage Deut. 4:15-19. In this passage God puts beside the forbidden making of images also "lifting up the eyes toward heaven toward the sun, the moon, the stars, and all the host of heaven." Would it not be ridiculous to say that it is a sin to look at the sky and its constellations? Certainly; every one sees that here only such gazing can be forbidden, which is accompanied with a worship of these creatures, as it is said at the close of this passage, "and fall down, and worship them, and serve them." But if in this passage only such idolatrous contemplation of the heavens and their constellations is forbidden, the prohibition also applies only to the idolatrous making of images on earth.

It is therefore clear that in the holy ten commandments the mere making and using of images is not forbidden; that it is permitted is clear from the anchors of Scripture and from the nature of the thing itself.

About that in the next number, God willing.
(To be continued.)

Paid.

1st yr. Hr. Fcttmg.
2. " the same.
2. half of the 2. year. Past. Biewend.
1. 3. " Messrs. Past. Biewend, I. G. Tailor, Wildermuth and maid. Schütt.
half of the 3. Jabrg. the gentlemen Past. Detzer(2Gr.), Nik. Koch, M. Merz, H. Pankow, Past. Saupert (8 Er), Math. Schmidt, I. A. Walter, I. u. C. Wingert, G. Willner and Mar. Köstner.
Jahrg, Messrs. P. H. Anschiltz, G. Mbach, G. Damm, I. Dobercr, I. and H. Hclferich, Ge r. Höckendorf, Pet. Kettenring, Past. Saupert, I. Senft, G. Stüber, H. Triebert, H. Weber.
t half of the 4th year, Messrs. Past. Detzer (2Er.), Nik. Koch, M. Merz, H. Pankow, I. u. C. Wmgert.

Der Lutheraner.

„Gottes Wort und Luthers Lehr“ vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

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No. 15.

(Submitted.)

"I'm a Lutheran."

I am a Lutheran, a member of the true church, Who under Christ's cross goes to heaven in battle. Though many of the enemy are gathered on the plan, Yet I remain undaunted: my duke leads the way.

Immanuel, my King, you strong hero of victory! Thy arm hath overcome death, sin, the devil, the world. Thou hast bought me with thy blood, Thou hast taught with thy word, Thou hast baptized with thy spirit.

A kingdom you have founded that knows your name, Firmly established in faith through word and sacrament: That is the holy church, Built on a rocky foundation, That professes you with heart and hand and mouth.

And every true Christian is a citizen of this kingdom, Who believes God's holy word with all his heart, Even if he is a heavy prisoner of false sect, Even if he stands alone and lonely in the farthest country.

This is the true church that bears Luther's name. Not because she puts her trust in the words of men: Don God through Luther's ministrations from the abomination of the pope freed, Is she the ancient church and remains forever.

As long as the sun walks on the high firmament, As long as the moon still moves through the blue starry field, Yes! when the heavens give way, and when the world passes away; Then it's the only pillar, the church, that still stands.

It rests on the word of the prophets and the apostles; Its cornerstone is Christ himself; grace is its shelter: on this eternal foundation God's house rises, in it the Saviour goes in and out with his gifts.

The stones are the Christians ruled by the Holy Spirit, You all holy priests, with freedom richly adorned: Jerusalem, city of God, my JEsu's bride!
Mother of us all, how blessed he who beholds you!

Blessed is he who in faith has pure doctrine, Whose heart is not weary nor faint even in suffering; Nay, as on eagles' wings he soars strong. When his heart and ear are open to the doctrines of heaven...

I thank thee, my Father, that thou hast incorporated me into the Church of thy Son, which abideth for ever and ever. O arm me with faith, give me the sword of the Spirit, Give me the helmet of salvation, and I shall be well armed.

Help me that I may confess thee freely before all men, that they also may know where thy church is; So will I fight faithfully, O Lord Christ, for thy glory, Till thou call me to thee into the everlasting sanctuary.

H. Fick.

It is clear that we Christians who live in the New Covenant are no longer bound by the civil and ecclesiastical law of the Jewish people with its shadows and examples (Col. 2, 16. 17.), but only by the moral law. But this is nothing else than the natural law written in the heart of all men by God, the eternal unchangeable norm of God's will. If, therefore, we find that God himself has done or commanded something to be done, it cannot be included among the things forbidden by the moral law. But God, as is well known, has often made images, or commanded them to be made, or confirmed them. According to Exodus 25:40, God himself drew a picture of the tabernacle and showed it to Moses. According to Deut. 21:8, God himself commanded the image of a serpent of brass to be set up, and according to Deut. 35:30, he imbued Bezaliel and Ahab with his spirit, so that they might be skilled in all kinds of work, to work artificially in gold, silver, and brass, etc. According to Deut. 25:18, God himself commanded the images of the cherubim to be made and set up in the holy of holies. The images that were in Solomon's temple, cherubim, lions, oxen, pillars, flowers, pomegranates, and the like, belong to this category. 1 Kings 6:7.For that all these things, though not ordained of God, were not contrary to God, he testified, when, at the dedication of this temple, which was adorned with all manner of images, he filled it wonderfully with his glory, 1 Kings 8:11. Who then can declare unlawful that which God himself hath done and commanded to be done, or hath confirmed? This cannot possibly be against the moral law that is engraved in the hearts of all men; it must therefore be free or permitted to the Christians of the New Covenant without any doubt.

But we also conclude that what God Himself has already placed in nature cannot possibly be sin in itself. But what is the whole of creation but a great scene on which innumerable images are set up? We look into the mirror of a water, or on any smooth surface of a stone, of a mass of ore, 2c., and everywhere there is the image of a man, and

of the whole world around him. The temple of nature, which God himself has built, has altars everywhere; for every mountain and hill is an altar; and as often as the sun rises and sets, it adorns the vault of the dome built by God himself, in which all the children of God daily assemble to worship under all the firmaments of heaven, with images of glowing colors. Indeed, does not our imagination incessantly create images of all kinds of objects in the temple of our heart? The Reformed must therefore, whether they like it or not, be compelled by nature itself to suffer the images in the temple built by God Himself, and indeed even in the temple of their hearts, in a good Lutheran way. Is it not foolish, then, to want to make it a sin for Christians, or even to say a word about it, if they also decorate the meeting houses they themselves have built with images that can give a godly remembrance? Luther writes against the heavenly prophets about this, among other things: "So I also know for certain that God wants us to hear and read his work, especially the passion of Christ; but if I hear and remember it, it is impossible for me not to make images of it in my heart. For I will or will not, when I hear Christ (the crucified), a man's image is formed in my heart, hanging on the cross, just as my face naturally casts itself into the water when I look into it. Now if it is not sin, but good, that I have the image of Christ in my heart, why should it be sin for me to have it in my eyes, since the heart is more important than the eyes, since it is the right seat and dwelling place of God?

Beyond all doubt it is finally put, that when God forbade images, maal stones 2c., not these things themselves, but only the idolatrous use of them was frowned upon, since we see that the same objects were really rejected by God in the one case, confirmed in the other. The calves at Bethel in Dau, which were worshipped, the Lord hated; the exhibition of oxen in Solomon's temple, which were not worshipped, he confirmed. And when the tribes of Reuben

uthieranism lead to Rome? (continued,)

We now come to the answer to the question: is it really beyond all doubt that according to God's Word it is lawful to make, have, and use images
?..... .

And Gad and the half tribe of Manasseh built an altar on the other side Jordan; and at first the other tribes were indignant because of the transgression of the law, of which they thought the former were guilty: but when it came to pass, that that altar was only a witness and memorial stone, and was in no wise for idolatry, the indignant brethren calmed themselves, and praised and glorified God. Cf. Joshua 22: So the Reformed, together with their Shlevp bearers, Mr. Weyl in Baltimore, and other un-Lutherans, should also be justified if they disturb the fact that we Lutherans have images, crucifixes, altars, etc., not for worship, not for sacrifice, and the like, but merely for decoration and for a possible godly remembrance.

Some might object that all images are not to be rejected, but it is wrong to depict God and make a likeness of Him, since God's invisible being cannot and should not be depicted (Deut. 4:15). He who does this, he says, represents God according to the thoughts of men, and thus brings false ideas of God into the hearts, and therefore evidently causes idolatry, as Aaron did by the golden calf. We reply that in this we are in complete agreement with the Reformed; we too reject as idolatrous all images that man makes of God for himself. In Lutheran churches and books, therefore, only images of revelations of God (not of God himself) are tolerated. For example, we tolerate images of the revelation of God the Father as an old man according to Daniel 7:9; of God the Son as a son of man according to Dan. 7:13, 1 Tim. 3:16, and the entire New Testament; of God the Holy Spirit as a dove according to Matt. 3:16. To this also belong all the images given in colors instead of letters, under which the Bible itself represents the attributes of God, such as the eye, etc. To reject this is indeed ridiculous, since then one would evidently not be allowed to receive such an image into his soul. If God would have our opponents form no other image of God in their hearts than that which the Bible forms of him, they would soon become one with us through the outward ornaments and witnesses; but against supposed visible idols we fight with fists and axes, and the idols in the heart, which are formed by false doctrine, we leave unchallenged on their thrones. Romans 2:22, 2 John 9, 1 Sam. 15:22, 23. Therefore, if you want to work, you iconoclasts, here you have a field of work: go into your heart: there is enough to do!

Now, at last, what is the conclusion which we must draw from all that we have said about the use of images 2c.? It is this: Old Lutheranism does not lead to Rom, for it teaches liberty in these things according to God's word; but certainly the

new Afterlutherthum to Rome, because it forbids in good Roman what God asked to be left free. Luther also once drew this conclusion in his fight against Carlstadt. He wrote: "Now notice from this which of the end Christians are cousins, we or Carlstadt. We do as the papists do, but we do not suffer doctrine, commandment, and compulsion; we also leave as the Carlstädtians do, but we do not suffer the prohibition. So now the pope and Carlstadt are real cousins in teaching, for they both teach, one doing, the other not doing. But we teach neither, and do both." (Scripture Against the Heavenly Prophets.)

(To be continued.)

(Sent in by H. Fick.)

The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union.

(Conclusion.)

It is now our sad duty to show how faithlessly the Reformed acted against ours, in that soon afterward they again publicly confessed the heresies which they had solemnly recanted at Marburg.

How little Oecolampadius was serious about his signature, however great his love of peace, he otherwise always pretended to be, he expressed without hesitation in a letter to Haller: "No progress had been made through this disputation. Thus he himself declares all the concessions and promises which his own had made to the Lutherans to be mere sham and deceitful game. Bucer, indeed, testifies that in Luther and his own there was the true love of God; but at the same time he remarks that Zwingli and his party had accepted the Marburg Articles only from love, and from no other cause, although they would have expressed their opinion better if they had drawn them up, nay! had rather used other and clearer words. So out of love - we ask what love is meant here? - the Reformed held in their hearts the false doctrines which they recanted to the Lutherans, orally and in writing. - But that hypocritical dissimulation had prevailed on his part at that time, Zwingli himself was not ashamed to assert expressly as late as 1531, the year of his violent death. "I know," he writes to Somius, "it is not unknown to you that at the Lord's Supper only those are fed with the Sacrament of the Body and Blood of Christ who have already been fed and satisfied spiritually. But, as I have said, it was necessary to express some things more mildly and carefully, and to cast the net of the gospel wisely, in order to make a greater catch. The opportunity will come one day to clear everything away to the bottom." Certainly a rather bad piece of advice, says Dr. Löscher, to make all the more Zwinglians under the appearance of Lutheranism.

This disloyalty of the Reformed to ours soon manifested itself in ever more hostile works. "I will be silent," Luther had to complain in a letter to Landgrave Philip of Hesse of May 20, 1530, already six months after the Marburg Religious Discussion, "how unkindly they (the Reformed) are now treating us, taking Carlstadt to themselves, believing all the tangible lies that wretched man invents against us, and must be well-disposed to defend him, God knows how long." And to Jacob Propst he writes on June 1, 1530: "That the Sacramentarians boast that I have been overcome at Marburg, they do according to their kind. For they are not only liars, but liars themselves, full of cunning and hypocritical deceit, as Carlstadt and Zwingel demonstrate and testify with their words and deeds. But you see that at Marburg they have recanted in the articles they have written what they have hitherto taught in a harmful and poisonous manner in their public printed books concerning baptism and the use of the sacraments, also concerning the outward work or ministry of preaching, and other things. We do not recant anything. But since they were also overcome in the article of the Lord's Supper, they did not want to revoke it, although they already saw that they could not stand: For they feared their own rabble, to whom they had not been permitted to return, if they had recanted. . . They have shown themselves against us with incredible humility and kindness; but, as is now evident, all false and deceitful, only that they might draw us into a semblance and form of concord, and make us partakers of their error, and its patronos. O how cunning is Satan! But Christ is wiser, who has preserved us. I have now ceased to be surprised when they lie without shame. I see that they cannot do otherwise, and am glad of it, because I see that Satan rules and guides them, that they no longer betray themselves by list, but by public lies." Thus, not only falsehood, but also fear of mankind was the cause, why the reformers soon after twisted and denied the truth, to which they had committed themselves by signing those fifteen articles, as their writings unfortunately testify only too clearly.

In the ninth Article of Marburg, the following was laid down as a common doctrine concerning baptism: "That baptism is a sacrament instituted of God for faith, and because God's commandment, Go and be baptized, and God's promise is in it, He that believeth, it is not a mere sign or watchword among Christians, but a sign and work of God, wherein our faith is promoted, by which we are born again unto life. And in the fourteenth article: That the baptism of infants may be just, and that they may be

thereby be received into God's grace, and into Christendom." Oecolampadius, on the other hand, wrote in his letter to Haller: "Many would have been offended by the fact that they signed these articles; and it does not seem to be without reason, as far as the article on baptism is concerned, and they would not have signed it either, if it were not for the fact that its nullity is evident from other sentences: they call baptism a work of God, because God has instituted it, even though it is performed externally and by men, just as a crier does something at the king's command." Instead of the word "promote," he used the word "require." "Yes, he adds, the children are taken into God's grace by baptism, only so far as the bystanders are reminded of it by it, etc." Zwingli, in his confession of 1530, which he sent to the Diet of Augsburg without being called, testifies of the sacraments in general: "I believe, yes! I know, that all the sacraments confer so little grace that they do not even extend or withhold it. . . The sacraments are administered for the public testimony of grace, which every individual already has beforehand. . . I believe that the sacrament is a sign of a holy thing, namely, of the grace that has taken place. . . . The sacraments are only holy ceremonies; but if we had otherwise of the sacraments, as if they purified inwardly, when they are used outwardly, a new Judaism is already there." Of baptism Zwingli confesses, "The church by baptism receives publicly him who is already received before by grace. Baptism, therefore, does not bring grace, but only testifies to the church that he to whom it is given has already received it." Thus the reformers fell back into their former error, that baptism was a mere sign or watchword among Christians, although they had solemnly revoked it at Marburg.

They proved even more faithless in the doctrine of the Holy Communion. Communion. For although they remained at odds with the Lutherans at Marburg, they had promised each other to refrain from harsh writings and words. But even this promise Zwingli broke at first, for he reviled the Lutherans as papists and those who looked back to the fleshpots of Egypt and chewed Christ's body with human teeth. At the same time he boasted that he wanted to make his doctrine on this subject as clear to the emperor in a few words as the sun is in the sky, and to let his conclusions burst forth like battering rams against the adversaries. However, these 'battering rams' were nothing other than the old, miserable rams which he had already shot during the Marburg religious discussion and which Luther, as is well known, rejected to such an extent that he had to fall silent.

Of original sin, the Fourth Article of Marburg says: "We believe that the original sin

sin is innate and inherited from Adam, and is such a sin that it condemns all men, and if Jesus Christ had not come to our rescue with his death and life, we would have died of it eternally, and would not have had to come to God's kingdom and blessedness. Zwingli, on the other hand, asserts in his Augsburg Confession, "My opinion concerning original sin is this. That is rightly called sin which is committed against the law. For where there is no law, there is no transgression. And where there is no transgression, there is no sin in the proper sense, inasmuch as sin is a crime, wrong, misdeed, or guilt. I therefore confess that our father committed a sin, that is, a crime, wrong, and iniquity. But those who are descended from him have not sinned in the same way; for who among us has been in Paradise and eaten the forbidden apple with his teeth? Therefore, whether we like it or not, we must admit that original sin, as it is in the children of Adam, is not sin proper, as has already been shown, for it is not a sin against the law. It is therefore really only a disease and a state. A disease, because we also fall, just as he who fell through self-love. A state, because we also are born servants and children of wrath, and are subject to death, as he became a servant, and is subject to death. Though I have no objection to this disease and state being called sin according to Paul's custom." In the same way he says it is wrong to condemn the children of Christian parents, or even of the heathen, because of original sin.

According to Zwingli, therefore, original sin is sin only in name; in reality it is nothing but sickness. Whoever can so insolently assert this against God's word, which teaches with the brightest and clearest sayings that original sin is really and truly sin, which would also condemn us to eternal death if Christ had not redeemed us from it, cannot consider himself bound by his own word, promise, and signature, but must act conscienceless and unfaithful.

Thus Zwingli also shows himself in the doctrine of the outward word. In the eighth Marburg Article he had confessed, "That the Holy Spirit, speaking ordinarily, giveth no man faith, or the gift thereof, without previous preaching, or oral word, or gospels of Christ; but by and with such oral word he worketh and establisheth faith where and in whom he will. Rom. 10." On the other hand, in his Augsburg Confession, he says: "The Holy Spirit needs neither guides nor chariots, for he is himself the power and the guide by which all things are guided; he does not need to be guided: nor do we ever read of such things in the Scriptures, that outward things certainly bring the Spirit with them.... We see, to be canonical or right

To speak of the outward preaching of the apostles and evangelists or bishops having preceded the faith among all nations. Which we ascribe to the Spirit alone.

But enough! We now understand the indignation of the otherwise gentle Melanchthon, who, after reading Zwingli's Augsburg Confession, wrote about it to Luther: "You would simply say of it that Zwingli has gone mad. He publicly renews his old errors about the use of the sacraments and original sin."

But notwithstanding these clear proofs that the Reformed had already broken their promise, the good Luther nevertheless continued to pray for the erring. Only then did he give up all hope when, after Zwingli's death, a book of his appeared, which he had not dared to publish during his lifetime, in which he confessed the most obvious unbelief and rationalism. Let us hear Luther himself speak of this in his short Confession of the b. Sacrament against the Enthusiasts, v. J. 1544, wherein he reports more fully thus: "It is true that it is fifteen years since Zwingel and Oekolampad, and some of us, met at Marburg (1529), and agreed on many articles which are entirely Christian, as the printed note testifies; But in the article on the Sacrament we got stuck, so that we should be good friends, so that the sharp writing against each other might rest, whether God would in time, through our prayers, also give united understanding in this, and I had quite a bit of hope, because Zwingel and his would yield so many good articles, that in time some article would also be found. So there was a silence between us with writing against each other for several years. However, Zwingli was miserably slain in the field by that part of the papists, and Oekolampad was much too weak to bear such an accident, and died for his suffering. This caused me two nights of such heartache that I could easily have stayed, for I had good hope for their recovery, and yet I had to be extremely concerned for their souls, because they were still immersed in error and thus sinking into sin.

But after Zwingli's death a booklet went out, which he is said to have made hard before his end, with the name, Olu-ist-ianue üäei exponier uä Ollristiunum UsZsm (Controversy of the Christian Faith with a Christian King). Such should be a paragon above all his previous books. And that it had to be his own, Zwingli's, gave the nature of his wild wild speech, and his previous opinion. I was very frightened by this little book, not for my sake, but for his. For since, according to our treaty at Marburg, he acted against us with a false heart and mouth, and should (as he still does) despair of his soul's blessedness, where he died in such a sense, notwithstanding that his disciples and descendants proclaimed him a saint and martyr.

made. O Lord God, the saint and martyr! For in this booklet he not only remains an enemy of the sacrament, but also becomes a pagan altogether, so finely has he changed, according to my hope. You may notice that, among other words, he addresses the same king thus: Thou shalt see there (that is, in heaven) in one company all holy, wise, pious, manly, honest men, the redeemed, and the redeemer, Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideon, Samuel, Phinehas, Elias, Elisha, Isaiah also, and the virgin God-bearer, of whom he prophesied, David, Ezechias, Josias, the Baptist, Peter, Paul, Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus, the Catons, Scipions, and your ancestors all who died in the faith, etcetera. etc. These things are in the booklet, which, as I have said, is said to be the most precious and best of all books, made hard before its end. Now say, whoever wants to be a Christian, what may one believe in baptism, the sacrament, Christ, the Gospel, or the prophets and holy Scriptures, when such godless pagans as Socrates, Aristides, even the atrocious Numa, who first founded all idolatry in Rome, through the devil's revelation, as St. Augustine writes, and Scipius, who was the first to be called a Christian, are not allowed to be Christians. What can such a writer, Ecclesiastes, have to say about the fact that the patriarchs, prophets, and apostles in heaven are blessed, even though they knew nothing of God, Scripture, the Gospel, Christ, baptism, the sacrament, or the Christian faith? What else can such a writer, preacher, and teacher believe of the Christian faith, but that it is equal to all faiths, and that every one may be saved in his own faith, even an idolater and an Epicurean, than Numa and Scipio?

Because in this booklet Zwingli has not only fallen away from the Marburg treaty (indeed, he does not mean the Marburg treaty in earnest), but has become much worse, and indeed a pagan, and yet the enthusiasts, his companions, praise and honor such a booklet, in which there are also many more abominations, I have also abandoned all my hopes of their recovery, and even left them out of consideration, that I also did not want to write against such booklets, nor pray for them more, because I saw that all my previous writings and exhortation, in addition to my Christian love and faithfulness, displayed at Marburg, must have been so badly done, and so shamefully lost."

Now ask no one who is to blame that a true union did not come about at that time. The Lutherans convicted the opponents of their errors, they hoped and prayed that even the last scruple might be lifted, they kept friendship and peace to the end-but all in vain, all failed because of the disloyalty of the reformers. Let us also imitate the beautiful Christian example of our noble fathers, by rejecting every false union just as steadfastly as we zealously seek a fraternal union with the

Dissenters on the ground of truth look for

Therefore we also ask you, Lutherans, as our brethren for Christ's sake, if your preachers hold with holy earnestness to the pure doctrine and resist the sectarian teachings; have them all the better for their faithfulness and follow them, take care all the more earnestly of the banner of the old apostolic confession, that souls may also be won to the truth by your word. Souls may be won for the truth through your word become

Everyone who believes God's Word from the heart is our brother in Christ, for such a one necessarily agrees in his heart with our confession, perhaps without even knowing it, since it contains only the pure meaning of Scripture. May the scattered children of God be brought into heartfelt fellowship.' Prayer and decisive, but at the same time loving and humble testimony of the truth of our doctrine are the means by which every Lutheran can, according to his gift, contribute to the Union gaining more and more friends on the basis of the truth. In this way, through the unity of faith, we will be incorporated into the one holy church and become true sons of the heavenly Jerusalem of the free one, which is the mother of us all, and members of the spiritual body, of which Jesus Christ is the head, vowed forever and ever.

(Submitted.)

DLe "Confirmations - Machine and the Pagan Sacrament" of the old father Peter Schmucker.

We poor unconverted Lutherans are always in bad credit with the holy Methodists. Of course, we have known for a long time that they consider us all "unconverts," and what is worst of all, we do not even want to convert in the Methodist manner, so we are poor lost sinners for the Methodists. But now Peter Schmucker, in No. 10 of the Christian Apologist, even says that we have a "confirmation-

Machine". What kind of thing is that, I thought. I have been to many Lutheran countries and churches, but nowhere have I seen or heard of a "confirmation machine. I asked others about it, looked at the Bible and old history books, but I did not find the slightest trace of such a thing. In the end Peter Schmucker means the Lutheran Confirmation. But he is called "old father Schmucker" by the Methodists, and he would have to be a mischievous old rogue if he wanted to condemn the fact that children happily confess their faith before God and man at Confirmation and voluntarily promise that they will remain faithful to their Lord and His church with God's help and enjoy Holy Communion on the basis of this confession. So I had missed it again. Perhaps

Did Peter Schmucker himself invent the confirmation machine? For everyone knows that here in America much work is done with machines, and that the Methodists have invented their own "conversion machine," called a penitential bench, on which Peter Schmucker also always has much to repair. Whoever has not seen it, of course, will not believe it, but the Methodists know that souls are "converted" by the dozen in a short time. This is the way it is done. The people gather together, preferably on the heights and under the green trees, as the children of Israel used to do. The "conversion machine" begins to play.

len. The machine master and his journeymen make such sounds that the poor people become frightened. Some fall on the penitentiary bench. Now the machine works with all its might, for all of them heat up with groans, howls, chatter, etc., with all their might. That works, the spirit comes down, namely the swarm spirit. The poor people on the "penitential bench" become lively. I tell you, when the conversion machine is in full swing, the poor people often jump 8 feet high, and make such a noise that all the devils must laugh up their sleeves. They jump, dance, roll about, embrace each other, fall into convulsions; in short, if an "unconverted" Lutheran, or only a half-sensible person, who understands nothing of the swarm spirit, were to watch this hustle and bustle, he would have to believe that the people were crazy and were celebrating the devil's wedding. Now the people "come through, out of repentance into joy," now only the "testimony is missing." One sees a lamb, another a dove, another a light, another feels that something grips his head: Now the testimony is there. The goods are ready; they are "converted," that is, in German, enthusiasts. You may believe that when such a one is well turned out, he knows no more how to keep himself from holiness; he thinks no man converted but himself, and can tell by other men's eyes and a few words whether they are "converted.

are "converted" or not. He is easily known by the fact that his third word is always "thou art not converted," and that he is always creeping about in the houses to "convert" the people. How many dozens or shocks of enthusiasts are fabricated by the "conversion machine" is then communicated in the Apologist for edifying news. - But the Confirmation Machine was not invented by Peter Schmucker, for he is bitterly angry with it and scolds it violently. He and John Bier go at the nasty thing with such handy knuckles that if it's of straw or of glass, I'll bet ten to one they'll smash it to smithereens. Why, after all, may they be so venomous upon it? It's well known that there's a lot of steam-engines jumping around here, now Peter Schmucker and John Bier may have been sitting in the Conversion Machine once, when all at once the Confirmation Machine comes running and knocks them out-

fly and break arm and leg, which is why they now want revenge. Or perhaps siel themselves have broken their Confirmation vows? But who will help us further on the trail? Peter Schmucker says that the Confirmation machine was invented in pagan and papal Rome, and that the Reformers brought it from there. But he does not say at all what the thing looks like, whether it is a kind of conversion machine, or steam machine, etc., and how the Reformers transported it, whether by land or by water, on wagons or ships, etc. Neither does he say how much the Reformers brought in. Nor does he state how many dozens of reformers were present, while we know only one. In any case, however, Peter Schmucker is still far above the Reformers, for he champions them that they should have left the Confirmation machine in Rome. Afterwards, however, John Bier says again that the confirmation machine is still in Rome, because the Roman Catholic bishops are still confirming and giving the poor children cheek pranks in the process!-You really have to be a converted Methodist to understand such nonsense. Probably others, under John Beer's and Peter Schmucker's names, have only wanted to have a good time during Lent. But if Peter Schmucker has really invented a confirmation machine, let him not withhold his secret from the world, but let him soon give the recipe of it.

After Peter Schmucker has so gallantly fought the gigantic monster of the Confirmation Machine, which exists nowhere else but in his imagination, he dares a second, just as dangerous fight with another, if possible even more gruesome monster. He peers belligerently around the halls of the Lutheran church, and-oh, horror! - what does old Peter see there? Hear, O Christianity, the unheard-of; Lutherans, you have already heard many a sample of sectarian foolishness in this country, but everything was still pure gold and precious stone compared to the profound wisdom of the old Methodist father. For he sees in the halls of the Lutheran church, besides the "unscriptural and sin-stained confirmation machine," a second "unscriptural" giant in the shape of the "heathen sacrament," which plays its dreadful game in broad daylight. Many a one has come and gone in the Christian church for 1800 years, but no one had seen this horrible ghost until Peter Schmucker appeared, before whose enlightened eyes it naturally tries to hide in vain. For Peter not only sees ghosts - so do other fools - but he also fights them with the invincible weapons of the Methodist armory. You can easily imagine, therefore, that he cannot calmly watch the heathen sacrament, but falls into holy Methodist zeal and undertakes against it one of those terrible, always victorious attacks.

which his teacher, Don Quirote de la Mancha of glorious memory, once executed against the windmills. Clad in the impenetrable armor of ignorance, and full of the most ardent hatred of all higher Christian learning and science, he staggers his courageous swarming horse and blasts his equal opponent on the bottomless paths of madness, striking him the most sensitive blows with the sword of his nonsensical speech. He says, "Since the word sacrament is a heathen one, which is not found in the Bible, the Reformers ought to have left it where they found it, namely, in heathen and papal Rome." You see here old Peter in his daily work of reforming the "reformers," conscientiously giving them the means by which they should have corrupted the church even in their day, in order to save him this work. This, of course, the "reformer of reformers" does not know, that the word "sacrament" has been used since ancient times in the Christian Church by the best teachers, an Augustine, an Ambrose 2c., to designate by it such means of grace as baptism and the Lord's Supper are, in distinction from other sacred acts, so that the word sacrament has thus received a thoroughly Christian meaning. And yet Mr. Jacobi, in the Apologist, had uttered the quite correct proposition that the Christian church was to be recognized precisely by the sacraments, whereby he enters into the most evident contradiction with Schmucker. How, then, has the kingdom of the swarm become at variance with itself? Is the son against the father, Jacob against Peter, and Peter against Jacob? So it is; the one swarms hither, the other hence, the one thus, the other thus; each has the right to proclaim his ideas and the inspirations of the swarm-spirit like a gospel. Hence it is that the apologist teems with contradictions, that today he calls something heathen, which tomorrow he calls Christian, and that he thus delivers to his readers those spicy, wonderfully mixed dishes of sense and nonsense, which are most excellently calculated to rob the poor Germans of the last morsel of sound Christian knowledge, and to instill into the "unconverted" Lutherans the deepest disgust against the stale, shallow, and childish talk of Methodist wisdom. - But it is true, one must acknowledge and respect the merits even in one's opponents, the enthusiasts are not so disunited as they seem; they are united in their common struggle against all higher learning and Christian science. As once, at the time of the Reformation, those dark men, those blind, papist monks, were zealous against all light of Christian knowledge, so are their worthy successors, the Methodists, in our day, who do all they can to keep the people in Methodist ignorance. Hence we find that lovely pair of twins, stupidity and pride,

The word "sacrament" is gaining more and more acceptance among that sect and already forms a main ornament of it. Especially does it adorn the "old father" Schmucker, who therefore rejects the word sacrament, because it is a pagan one and is not found in the Bible. With the same disdain old Peter would also have to reject the word Trinity, Testament, Glori, Apologet, 2c., because they belong to a pagan language according to their literal descent. If he does not want to use any word at all that is not found in the Bible, he may as little use the German language as the English language, because both are originally pagan. It is therefore to be assumed that old Father Schmucker preaches Greek and Hebrew, if he knows at all that such languages exist. Schmucker's inconsistent assertions lead to such conclusions. His constant invocation of the Bible is all the more repugnant, since he himself tramples on it and openly ridicules it. Where are the shameful abominations of the penitential bench-machine commanded? Apparently they are forbidden in the words 1 Cor. 14:40: Let all things be done honestly and orderly. Where is it commanded that old Peter Schmucker should let himself be called "Father" like the Pope in Rome? It is obviously forbidden in Matth. 23, 9: "You shall call no one father on earth, for One is your Father who is in heaven. And yet old Schmucker sets himself up as if he were zealous against the pope, while he does quite the same thing as the "most holy Father." But it disgusts us to say more about the folly of that sect. The reader knows that it is of no use to reproach the Methodists with the truth in intelligible language in order to improve them; for once they do not want to hear, but to rave; so let them rave, it will be found in the end. What they do against God's word, against their own conscience, and against the decided protestation of the Lutheran church, they do at their own peril of soul. Therefore, let every sincere person among them be warned faithfully and heartily. Against Schmucker, however, the rule of the Holy Scriptures applies. Prov. 26:5: "Answer the fool according to his foolishness, lest he be thought wise.

H. Fick.

Subscription
at
Dr. Martin Luther's Kirchenpostille,
unaltered reprint after Walch's edition of 1737.

he work will appear in a large volume of about 1300 to 1400 pages, well bound, at 85.00 and is to be completed, where possible, by Nov. 1, 1847. Printing will begin as soon as 1000 real subscribers are available.

At the announcement of the house postilion we promised, if the enterprise should find a favorable reception, to let follow also the reprint of Dr. Luther's church postilion.

Now the gracious God has accompanied our hands with visible blessings, and has made many hearts willing to support our enterprise throughout the United States, from the East to the farthest West.

Encouraged by this, we take the present opportunity to announce to our German brethren in faith that we are ready to begin printing the "Kirchenpostille" immediately, as soon as 1000 real subscribers are available. The work is to appear in a large octavo volume of approximately 1300 to 1400 pages, in the same format and with the same typeface and generally the same layout as the Hauspostille, bound at \$5.00 or brochshed at \$4.75. Should a sufficient number of participants be found within four months, then we intend, with divine help, to have the work ready by the first of November of this year, so that the eager friends of the Church Postil can have their regular edification in it during the next church year.

In printing them, we shall adhere exactly to Walch's edition of the Church Postilla of 1737, which is the most complete of all editions; we also intend, if space somehow permits, to add two exceedingly valuable additions, namely, the two incomparable sermons of Dr. Luther on the Epistle on 1. p. I'r., 1 Jn. 4, 16- 21, on love, and the Epistle on 21. x. Pr., Ephes. 6:10-17, of the armor of Christians, neither of which are in the ordinary postils, and are to be printed unchanged from the Altenburg edition of Luther's writings. Thus our edition would not only be equal to the most complete, but even richer than the most complete.

The conscientiousness and unselfishness with which we have carried out the publication of the Hauspostille, as it now lies before everyone's eyes, will, we hope, also secure for us the full confidence of the honored participants in this enterprise.

We kindly ask preachers and other friends of the company to collect subscribers. Collectors will receive one free copy for every 6 copies for which they send payment. The shipping of the copies will be at the expense of the collectors, who can charge the subscribers the amount of the transportation, which will be very low for each of them.

It will not be a mistake for us if, as in the past, we make it a condition for subscribers and collectors, when the work is near completion, to send payment for it to us in cash.

It will hardly be necessary to add another word to the recommendation of the church postilla. It contains not only the witty sermons of Dr. Luther on all Sunday, feast and apostle day gospels, on each gospel at least one, often two, sometimes three sermons, but also the interpretation of all epistles of the church year, an advantage,

which makes the Church Postil indispensable even to those who possess the Home Postil. We could list a number of praises of the most proven orthodox theologians of our church, with which they have given testimony to the Church Postil; for the sake of brevity, we will only recall that Luther himself, in the writing published under the title: "that the words of Christ: this is my body, still stand firm, against the swarming spirits," calls it his "very best book that he has ever written. Hence the Church Postil has always been held in high esteem in the Lutheran Church, has been published almost innumerable times before and after Luther's death, has even been translated into the Low German and Latin languages, and in the Electorate of Saxony the pastors were formerly instructed by their highest church authorities "to be careful that they have Dr. Luther's writings, but especially his Church and House Postil. We should think that this would be challenge enough for the Lutherans of our time, preachers as well as lay Christians, to seize with eager hands this opportunity that is offered to them for the acquisition of such a treasure.

We still ask all experts, especially the preachers, to open their views to us, whether it would not be time to procure a new edition of Dr. Luther's larger interpretation of the Epistle to the Galatians and also an edition of the Concordia Book, to which we would gladly offer our hand.

May the Lord our God be kind to us and promote the work of our hands with us; yes, may he promote the work of our hands!

New-York, January 1, 1847.

Heinrich Ludwig, No. 70 and 72 Vesey Street.

Subscribers may contact one of the agents listed below.

Agents are requested to send in the list or exact number of subscribers by April 1 of this year.

Subscribers and agents are asked to pay in as much yellow as possible over the summer to help defray the significant costs. The profit will be very small.

Wm. Radde, 322 Broadway, New-York. Mentz L Novoudt, 53 north 3rd st., Philad. F. Gentner, corner of Brown and John st., ,, Hon. Past. W. F. Wyneken, Baltimore.

"" C.F.W.Walther, St. Louis, Mo.

"" C. Spielmann, Columbus, O.

" Dr. W. Sihler, Fort Wayne, Jnv.

" Past. I. A. A. Grabau, Buffalo, N.-I.

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E. H. Pease, Albany, N. Y).

C. G. Schweitzerbarth, Zclienople, Butler Co., Pa.

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New Religious Journal.

We have received a prospectus for the publication of a German religious newspaper under the title: "Der lutherische Botschafter," (The Lutheran Messenger). According to a resolution of the Canton Conference of the Eastern District of the Lutheran Synod of Ohio, this newspaper is to be edited by Pastor Dr. Bierdemann and published by Pastor Fast. It is to appear once a month for the annual subscription price of 50 cents, paid in advance. The city of Canton is the place of publication. With regard to the confession which the paper promises to uphold, the Prospectus expresses itself as follows:

"As an organ of the Evang. Lutheran Synod of Ohio, he (the Ambassador) will naturally defend the venerable doctrines and usages of the sixteenth century Reformation (so far as the latter have come down to us), and oppose the intrusion of new doctrines and measures into the Church. But while he thus stands there as a Lutheran ambassador, and defends the pure doctrines and customs of his church, because (and not in so far as) they agree with God's word, yet no true Christian who thinks otherwise will have to complain that the ambassador has lovelessly hereticalized him, but it will always be and remain his motto: Tell the truth in love."

We sincerely wish the editor and publisher the best and most blessed progress in the building of our dear Evangelical-Lutheran Zion in this new fatherland of ours.

Notice.

Those concerned are hereby again reminded that the organization of the German Lutheran Synod of Missouri, Ohio and other states will take place on the Monday after IudilLto, April 26, 1847, in Chicago, Illinois, and that the first meeting of the same will be held. According to the agreement, the brethren are to arrive the Saturday before, and report to Mr. Rev. A. Selle, at Chicago, Illinois street, nortli siao ok tlio rivor, or at Donleor <d Lor- Zo's small store, I'ico strost.

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Received for the Lutheran Gentile Mission at Flusie Lass, Mich.
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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., April 6, 1847.

No. 16.

(Submitted.)

Turn back!

Shout out to the apostates from the Lutheran Church.

Return, return," cried the prophet, "when Israel blasphemed the majesty of the Saviour, when they turned from the law to idolatry. With abominations filled the dear precious land.

Return, ye perverse ones, why are ye so far from me? O Israel, hast thou thus forgotten the faithful LORD? Who led thee from Egypt with a high hand, And with rich grace so often stirred thy heart.

Thou hast broken the covenant, sinned against the commandment, Therefore God's zeal threatens thee with destruction, curse, and death; Unless thou return and confess thy fault, Shun the strange altar and beg forgiveness."

So the prophets also call out to you who have been seduced, who seek rest in vain in false sects. The spirit of lies hath confused you with his poison. That ye have left the truth, and now err in darkness.

The holy church laments, which bore you with pain, She laments, as once Rachel, for her flock of children, "I brought you up, fed you, taught you, baptized you, - What have I done to deserve it, that you now run away from me?"

You have grieved the bride whom Christ loved. And so you yourselves have grievously grieved the bridegroom, but he still says with grace, "I have made atonement for you; ah! that you now knew what is for your peace!"

They have followed you, the bridegroom and the bride, And have long looked after you with desire. O see their tears in the

The right to judge doctrine belongs not only to preachers, but to all Christians.

Luther wrote that it is the duty of all Christians to know and judge the doctrine, and that he who violates this right by one little bit is cursed. For Christ himself hath ordained such a right in invincible and many sayings: e. g., Matt. 7: "Beware of false prophets, which come unto you in sheep's clothing." He certainly says this word to the people against the teachers, and tells them to avoid their false teachings. But how can they avoid them without knowing them, and how can they know them without having power to judge? But now he not only gives them power to judge, but also gives it to them; that this one place may be enough against all the popes, all the fathers, all the synods, all the schools, and all the churches.

These are the sayings which have granted the right to judge and to conclude only to the bishops and clergy, but have robbed the people, that is, the church, the queen, of it in an ungodly and ecclesiastical manner. For Christ stands and says, "Beware of false prophets."

Almost all the syllables of the prophets agree with this; for what do the prophets do but warn the people not to believe the false prophets? But what is this warning but to show that the people have power to judge and to know? What is it but to declare and assure them that they must take heed to their doings, and that they must always be on their guard against all the teachings of their priests and teachers?

Therefore, we conclude here: As often as Moses, Joshua, David, and all the prophets in the old law call out and warn the people from false prophets, so often do they cry out, command, proclaim, and confirm the same right to judge and discern all the doctrines of all people. But this they do in innumerable places. . . Let us return to the New Testament. When Christ says in John 10, "My sheep hear my voice, but the voice of strangers they hear not, but flee from them," does he not make the sheep judges, and transfer the right to know to the hearers? Likewise Paul, when he saith, 1 Cor. 14, "One speak, and they judge: but when it is revealed to him that sitteth, let the first hold his peace:" doth he not make the hearer a judge? Thus what Christ only commanded in Matt. 24, and in all the false apostles, masters, and John, concerning the testing of spirits, all goes to give the people power to judge, to test, to condemn, and that with all justification. For as each one believes wrongly or rightly at his own peril, so also each one must take care that he believes rightly; that common sense and the necessity of salvation also give it that the judgment of doctrine must necessarily be of both hearers. Otherwise it is written in vain, "Test all things, and keep that which is good." Likewise, "The spiritual man judges all things, and is judged by none." But every Christian is spiritual from the Spirit of Christ. "It is

All yours," he says, "be it Apollo, Paul, or Cephas," that is, you have power to judge all words and deeds.

Now you may see what kind of spirit the wicked and abominable conciliarities have come from, who, against such important passages and thunderbolts and against the revealed sayings, have been allowed to dare to grant to the popes the right to judge and to know, and also to command and to make laws, in all cases! Without a doubt, these were Satan's thoughts, by which he flooded the world with the effects of error and placed the abomination in the holy place; and by which, in the most certain tyranny, the power to judge was taken from the people, from which false teachers would otherwise have had to shy away; so that at last the way was paved, through the foolish and superstitious obedience and patience of the people, to all errors and abominations, so that they could break in everywhere.

And that I here remember my king Henry of England, who had written against Luther, and the sophists, who put everything on the length of time and the multitude of people with their faith, it is not to be denied that this stolen right of tyranny has lasted well over a thousand years, for already in the Nicene Concilio, which was still the best, they began to make laws and to arrogate such a right to themselves. And from that time it has been so established that nothing is more firm, because it can be proved by the multitude of people and long custom, than this right; so that to-day there is no one easy who does not consider it wholesome, just, and divine. But here you see that it is nothing but theft from the church and ungodliness, contrary to the most evident and unconquerable Scripture of God.

Therefore, if so great an error and such a robbery of the church, with such a length of time and multitudes of people, who have either been given right, or have been seduced, or have fallen in with it, have prevailed against the truth of God, I will here, for the good of all the sophists and papists, at once pound their chief reason to powder, and shut their mouths with it, that they may see why God would not that we should give any creature, whether it be

The Lord is not to be believed in anything long, much, large, or broad, but only in the word of God, which is infallible. (Luther's Answer to King Henry VIII. Book. See: Works. Hall. XIX. 424 -27.)

In another passage, Luther writes the following about the question of whether laymen can depose an unbelieving preacher themselves: "Perhaps they (the false prophets) will also present themselves before the simple-minded rabble and the otherwise unintelligent, as they are not yet recognized by the churches as wolves and false teachers, but are taken for true Christians. Yes, indeed, this is wise and well said! If the sheep were not to flee from the wolves until the wolves, by their Christian concilium and public judgment, called the sheep to flee, the sheepfold would soon be empty, and the shepherd would not find milk, cheese, butter, wool, meat, or a claw in a day. What then hath Christ our Lord done, when he hath called us, and commanded us to beware of wolves, and to wait for the concilium of wolves? Not only the whole flock of sheep, but also every sheep for itself alone, has the right and power to flee from the wolves, wherever it is able, as it does, John 10:5: "My sheep flee from strangers". (Luther's writing: Exemplar to consecrate a bishop, of 1542. Works. Hall. XVII, 140.)

Sermon,

held on Sunday Judica 1847 in the Trinity Church of the German Lutheran congregation of unamended Augsb. Conf. in St. Louis, Mo.*)

I. N. J.

Grace, mercy, peace, from God the Father and Jesus Christ, the Son of the Father, in truth and love, be with you all. Amen.

sisters in Christ JEsu!

To believe something is to believe it to be true on the credible testimony of another. I have never seen anything like it," he said, "and I have never seen anything like it. It is not a question of the truth of a matter, but of the truth of a matter without credible evidence, or without any good reason at all. But to know a thing is either to perceive its reality through the senses, or to be convinced of its truth by correct conclusions drawn from other irrefutable truths.

*) We would never have dared to present this sermon, which had been written in great haste, unchanged, to a larger public, if it had not been expressly requested of us by some listeners. The latter thought that just now, when gross unbelief had become so prevalent in all classes, such a simple treatise on the present subject might also be of use to many a reader of the "Lutheran." We therefore hope to be excused if we have finally yielded to the request made to "nS.

Now there have been men at all times, and there are a great many of them, especially in our day, who maintain that not faith, but knowledge and cognition alone, is worthy of a rational man, and that, as the Christian religion is based on faith and above all demands faith, an enlightened man, a man who has come to the consciousness of his human dignity, can never be a humble Christian.

However many may be beguiled by such sayings of the vocal leaders of our time, these assertions of theirs, as soon as they are placed in the light of daily experience, prove to be empty phrases.

Daily experience teaches us that faith is as indispensable to us as knowledge and understanding, that without faith human society could not exist, and that even the greatest enemy of faith is forced to believe, just as every living person is forced to breathe the air, whether he wants to or not. Even the child, if it is to be educated and taught, needs faith above all things; without the child's faith, education and teaching are not even conceivable. And when man emerges from infancy, he by no means enters the realm of knowledge alone, leaving the domain of faith; most of what man says he knows, he really only believes; for it is faith on which most and just the most useful human sciences are based. On what, for instance, is history based? on what is the description of the earth based? Who can know what happened centuries and millennia ago? Must not every one, if he does not want to say that there is no history, believe what is told? Who can know what the nature of the land is in all places? Must not every one believe the report of most cities and mountains and rivers and seas, without ever being able to come to the knowledge of these things by his own observation? And where is there a relationship, a domestic or civil one, in which faith does not prevail above all else and is absolutely necessary? We eat food prepared by others every day; is this not done in the belief that the other does not want to poison us with it? We enter into any contract with another; why? we believe his words. We tie a bond of friendship; does not this include the belief that the other is really our friend? Here we are in a land far from our fatherland, separated by an ocean: would this have happened if we had not believed the reports brought to us by the new fatherland? A sick man enjoys the medicines prescribed to him by the physician; why? he believes that the physician will act according to his best judgment.

A merchant, after receiving news, takes his measures, provides himself with supplies, and so on; why? he believes the news. An authority demands an oath from those who have been justified before it; why, then, does it believe the testimony of the omniscient judge.

Therefore, if you think faith out of the world, it will become clear to you that the world cannot exist without faith. If no child believed his parents and teachers any more; if no reader believed a book or letter any more; if no traveller believed his guide any more, if no emigrant believed his shipmaster any more; if no friend believed his friend, if no citizen believed his citizen, if no sick person believed his doctor, if no judge believed a witness any more; if no king believed his reporter, no authority any more a message of war or peace; in short, if no man any more believed anything on the testimony of others; if everyone wanted to believe only that to be true which he himself had perceived with his senses or had investigated and recognized by the conclusions of his reason: the bond of human society would be broken forever. Who then would want to live even one day in such a world without faith?

This is so clear that even the most unbelieving man will not deny the necessity of faith for the existence of every human intercourse and relationship. Is it not wonderful, then, that there should be so great aversion to faith in religion, in Christianity? Is it not puzzling that, although one feels compelled to believe in all possible circumstances of earthly life, one does not want to believe only in religion? What may be the source of this? Let me now answer this question.

Text: Joh. 8, 46-59.

In the Gospel read, Christ not only asks the enemies around him, "But if I tell you the truth, why do you not believe me?" but he also answers them in the following. Hereafter I speak unto you:

Of the alleged and the true sources of unbelief;

which is usually falsely pretended to be the cause of his unbelief, and

wherein the **true** sources of the same are to be sought.

1.

When, according to the account of our present Gospel, Christ once asked the unbelieving Jews, "But if I tell you the truth, why do you not believe me?" their answer was, "Do we not say rightly that you are a Samaritan, and have the devil?" So they wanted their unbelief fully justified. But what the pretended cause of their unbelief was, we see from the following. When Christ had exclaimed, "Verily, verily, I say unto you, If any man shall believe my

If any man keep my word, he shall not see death for ever," the unbelieving adversaries broke out, saying, "Now we know that thou hast the devil; Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou more than our father Abraham, which died? and the prophets died. What makest thou of thyself?" The Jews mean herewith to say, "We have the religion of Abraham and the prophets, which we know to be right; we have therefore no need of a new or better one. But now Abraham and the prophets are dead, and thou givest promise that he that keepeth thy word shall not die: this is enough for us to reject thee as a hopeless fancier. When at last Christ said, "Abraham your father was glad that he should see my day, and he saw it, and rejoiced," the Jews said to him, "Thou art not yet fifty years old, and hast seen Abraham?" They mean to say herewith, Do you think then that we have no reason? For is it not unreasonable to believe that thou hast seen Abraham, who lived 2,000 years ago, when thou hast not yet lived through half a century? No, we are not such fools, such blind believers, as to allow ourselves to be burdened as articles of faith with things that are obviously inconsistent and contrary to reason.

What, Luther thought, those Jews here give as the just cause of their unbelief, that the unbelievers have always pleaded, and with this they still seek most commonly to justify themselves to this very hour. Even now the unbelievers usually answer the question, "Why do you not believe?" "Do we not rightly say," that the Bible is a book of men, like all others, and therefore, of course, not free from errors, fables, and falsehoods? "Do we not rightly say," that Christ was a man, like all, only more pious, gifted, and enlightened than his contemporaries? "Do we not rightly say" that Christ's death was only a martyr's death for the truths he taught, and not a sacrificial death reconciling God for the sins of the world?

And as once the Jews appealed to their paternal religion, in which they wished to be satisfied, so now the unbelievers appeal to the natural religion which every man brings into the world with him, which is already written by nature in the fine heart, and which man draws, partly from the contemplation of nature, partly from the truths of reason innate in him. The unbelievers say, we know, without any special revelation, the main thing of religion, namely, the principles: "Do right, spare no one; give to each his own; what you would not have men do to you, do not do to them." According to this we go, and with this we have enough and need no

Bible and no Saviour. But as the Jews also pleaded that they could not believe what was contrary to their reason, so all unbelievers even now give this as the reason for their rejection of the Bible, that there was so much in it that they could not understand and that was utterly contrary to reason. They say, who can believe that the whole Bible of the Old and New Testaments is inspired word for word by the Holy Spirit? Who can believe that God consists of one being and yet of three persons? Who can believe that Christ is God and man in one person? Who can believe that man was made man in holy baptism by a few words and a few words? Who can believe that man is born again of the Holy Spirit in holy baptism by a few words and a little water? Who can believe that the communicants receive the true body and the true blood of Christ under a little piece of bread and a few drops of wine? Who can believe that the decomposed bodies of all men will one day rise again on the last day? Who can believe that God alone was able to be reconciled with sinful men through the suffering and death of his own Son, that now man alone can be justified and saved before God through faith, and that, on the other hand, everyone who does not believe, that is, many millions of men, should be lost and condemned? No, such articles of faith might well have been believed in old dark, superstitious times, in the days of extreme ignorance and crudeness, but now we are too far advanced in the general education of human reason to accept such propositions as divine revelations. Some unbelievers imagine that they would like to believe, but as much as they would like to, they cannot; they say: If there is a God, reason is also a gift of God; but if it is a gift of God, God cannot command us to believe anything in a revelation which our reason cannot comprehend, or which is even manifestly contrary to it!

As often as unbelievers persuade themselves and others that these are the true causes of their non-belief in Christ and his gospel, it is certain that they are only deceiving themselves and others. The cause of unbelief does not lie in the fact that man can be content with his natural religion and does not need any further revelation. He who really has a desire for religion, that is, who would like to know whether there really is a God and another life; what man is in the world for; how he may please God and worship him; how he may attain his eternal destiny, how he may come to God and be blessed: he who, I say, really has a desire in his heart to know this, will never be able to be content with his natural religion; he will find gaps everywhere, which he will fill up with all his heart and learn from it.

He will complain that man by nature has no certain answer to the most important questions of his heart, that he languishes in an impenetrable nocturnal darkness as far as his soul is concerned and has the most urgent need of an immediate divine revelation.

But the true cause of unbelief does not lie in the fact that unbelievers are too wise, too sensible, too enlightened to be able to accept the Christian religion, which teaches so many wonderful and incomprehensible things that seem to contradict reason. He who is really guided by the laws of his reason, and not by prejudices, will admit that the domain of reason has certain limits, that there can therefore be certain things which are not subject to it. He who denies this, who says that what my reason cannot comprehend, what it cannot make up, that cannot be true either, makes himself God, and by such an assertion only makes himself ridiculous, since there are thousands of things even in the visible world which every man sees and therefore must believe, and which he still cannot comprehend and explain. But if a reasonable man admits that his reason has its limits, how can he be surprised or offended that in a religion which is supposed to be a divine revelation there are thousands of incomprehensible mysteries? Must not, on the contrary, a reasonable man thus conclude: If the Bible contained no incomprehensible mysteries, I should doubt whether it was a special revelation of God, for what need would there be of a Bible if it contained no more than reason could tell us? Every reasonable man must admit that something can be above reason without being contrary to reason. Who would object to the fact that one cannot see music and that one cannot hear sunshine? Why, then, should anyone object to the fact that reason, however wonderful a gift it may be in other respects, is not there for man to understand God and his mysteries?

Yes, even more! If a man does not want to believe the mysteries of the Bible, he must believe even more incomprehensible mysteries. Would it not be much more incomprehensible if **there** were no God, and the world had come into being by chance, than if, according to the Bible, there were a God who created the world? Would it not be much more incomprehensible if there were no providence, and if the world sustained and governed itself, than that according to the Bible there is a divine providence which sustains and wisely governs all things? Would it not be much more incomprehensible if God had not revealed Himself to men, but had cast them out, as it were, as orphans on the earth, as if they were strangers, since they are so much in need of a revelation from God, than if, according to the Bible, God had revealed Himself to men, and had given them clear information about

time and eternity, and showed a sure way to blessedness? Would it not be much more incomprehensible if God had created man only for this short time, if there were no eternal life, no retribution, no judgment, no heaven and no hell, than that all these exist according to the revelation of Scripture? Finally, would it not be much more incomprehensible if God made man eternally blessed for the sake of a few miserable, so-called good works in the short time of life, than if God, according to the Holy Scriptures, made man eternally blessed by mere grace? Is it not much more incomprehensible that God would make man eternally blessed for a few so-called good works in a short time than that, according to the Scriptures, God wants to make man blessed by mere grace through faith in his dear Son, who suffered for all men?

You see, m. L., the articles of faith of unbelievers are much more incomprehensible than the articles of faith of the gospel; so even in the esteem of reason unbelief cannot have its true ground. What then is its true source? Let me now, secondly, add a few things to this.

2.

When, m. L., Christ says at the beginning of our Gospel, "Which of you can accuse me of sin? If I tell you the truth, why do you not believe me?" Christ testifies that the cause of the Jews' not believing his gospel was not to be found in any lack of his gospel, for no one could accuse him of sin, and he spoke only undeniable truth. But the true source of their unbelief Christ Himself gives in the words, "He that is of God heareth the word of God: therefore hear ye not, because ye are not of God." Hereby Christ wants to say: He who is godly-minded also certainly accepts with joy the divine truth which I preach, but because you are not godly-minded, because you are wicked, because you have an evil heart, because you love sin and darkness and will not leave it, therefore you do not hear my word, therefore you will not believe me. Here we have, m. L., the first hint of Christ, where we have to look for the true source of unbelief, not only in the Jews, but in all who reject the Bible, and especially the precious gospel of Christ. According to this, we have nowhere else to look for it but in the corrupt hearts of men. God has not given his word in such a way that the wiser, the more educated, the more learned a man is, the sooner he can accept it, but the more his corrupt heart is changed. The nature of Christ's gospel is such that whoever wants to accept it must consider all his own wisdom as foolishness, recognize all his own righteousness as a vile garment, give God alone the glory in everything, and become a fool before the world. The gospel of Christ brings to all who believe in it poverty of spirit, contrition of heart, denial of all their own light, of all the glory of science and art, of all their own wisdom, and of all their own righteousness.

It requires a thorough change, not only of life and outward conduct, but of the whole heart and mind, with all its thoughts, desires, appetites, and powers; it requires, with the greatest zeal in sanctification, above all, the most contemptible virtue in the sight of the world, humility. It requires purification from all worldly, vain, earthly sense, and a regeneration of the soul to a spiritual, divine, heavenly sense. This was the reason why the Jews did not want to know about Christ, their promised Messiah, and this is still the true cause of all unbelief: that the heart of man is naturally afraid of the change that the gospel of Christ requires; that the heart naturally loves what it should hate if it accepted the gospel, and that the gospel puts to shame everything that man is naturally proud of.

If the unbelievers could overcome their pride, if they could tear the love of earthly things from their hearts, if they could bid farewell to sin, all their scruples about the divinity of the Bible and especially of the gospel would soon be gone.

But Christ gives us another hint in our Gospel, when he says to the unbelieving Jews: "But it is my Father that honoureth me, whom ye say is your God, **and know him not.**" Christ hereby declares to the Jews that they were quite blind, that they spoke much indeed of God as their Father, but that they knew him not, and this was the cause why they would not believe on him, the Son of the Father. Here we learn the second true cause of unbelief, it is the natural blindness of all men.

The nature of Christ's gospel is such that no natural man can grasp and comprehend it; on the contrary, it must appear to him as foolishness. If a man is to believe it, God must first enlighten him; he must first of all reveal to him his misery of sin; he must make it evident to him that all human natural righteousness and respectability are worthless before God; he must first thereby show him how much he needs a Savior, how seriously he has offended and angered God with his sins, and how he cannot reconcile God himself and thus make himself blessed. If a man is healed of the blindness of his sinful heart, if it becomes light in him that he is a lost and forlorn sinner, then the greatest obstacle to unbelief has fallen, then even the wisest and cleverest of this world will find it, even the formerly most self-righteous, even the formerly worst despiser and scoffer, will find the gospel so full of wisdom, full of comfort, full of power, full of blessedness, so sublime and yet so lovely, so mysterious and yet so fitting for himself, that all doubts will then vanish; Man falls

then as an ashamed sinner, like Thomas, at Christo's feet, and, overcome by the power of divine truth, exclaims, probably with bitter new tears, "My Lord, and my God!"

Therefore, do not be misled, my lord, when you see so many wise and prudent men of this world despising the gospel. Do not look for this contempt in a lack of the gospel, but in the corruption and blindness of the human heart. But if you yourselves are challenged by unbelief, do not seek to excuse yourselves, but ask God for a new heart, ask him for his Holy Spirit, and you will soon be filled with the Holy Spirit. If you ask God for a new heart, ask him for his holy spirit, you will soon sail the little ship of your heart through the stormy sea of doubt and finally enter the calm, quiet harbor of faith, where you will drop the anchor of your hope on the rocky bottom of the divine promise until you arrive on the shores of a blessed eternity.

May God help us all through Jesus Christ. Amen.

here the Lord buildeth not the house, they labour in vain that build it."

So let this Lord build a house and keep a house; do not interfere with his work; it is his duty to take care of it, but not yours. For he that is master of the house, and keepeth house, let him take care. If much belongs to one house, then God is greater than one house. He who fills heaven and earth will also be able to fill a house, especially because he takes care of it and makes it sing. What wonder, then, that much belongs in a house where God is not the master of the house? Because you do not see him, all the corners seem empty. But to him who sees aright, God turns back the word, and says not that much belongs in one house, but that much comes out of one house. Luther.

Correction.

We are pleased to inform our readers that, according to the statement of Mr. Spielmann, the editor of the "*Lutheran Standard*," it was not the opinion of the Columbus Conference that official acts were "invalid" after the license of those performing them had expired, and that it was only through an oversight on the part of the writer that the word "*invalid*" for "*illegal*" crept into the publicized minutes of the said Conference.

Paid:

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

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(Sent in by Pastor Schieferdecker.)

The visitation articles, a clear representation of the difference between the Lutheran and Reformed Teaching.

Soon in the beginning of the Reformation the controversy about the Holy Communion arose. The main authors of this dispute were Carlstadt, Zwingli, and Oekolampadius. In order to resolve this dispute, Philip, Landgrave of Hesse, initiated a religious discussion in Marburg in 1529; however, since Zwingli and his like-minded followers persisted in their false doctrine, the discussion was fruitless. In the meantime, however, some of those who had previously held with Zwingli began to draw nearer to Luther's teaching, and in 1536 there was even a treaty between Luther and the Strassburg theologians Bucer and Capito, who had been sent to Wittenberg by the cities of the upper country, Strassburg in the lead, in order to bring about a settlement with Luther. This was the so-called Wittenberg Concord, by which the discord over the doctrine of the Lord's Supper among the Protestants in Germany was happily resolved for the present, Strasbourg and the other cities of the upper country accepting Luther's doctrine and abandoning their former error. Since the Swiss, too, had some hope of joining the treaty, both sides remained silent for several years. Notwithstanding this, the Swiss not only maintained their error about the Sacrament, but also sought to spread it under the table. Luther foresaw how things would go after his death, so he decided to write once more before his end against the error of the Sacrament with all seriousness and published his short Confession of the Holy Communion in 1544. Communion. After his death, the complete separation of the Reformed from our Church took place, which was promoted especially by John Calvin and a few others. Until then, the disputes between the Lutherans and the Zwinglians concerned primarily the doctrine of Holy Communion. Lord's Supper. But when Calvinism arose, other doctrines were drawn into the controversy, especially those concerning the sharing of divine attributes and the communion of both natures in Christ, the election of grace, and baptism.

Calvinism spread more and more; it even found many followers among those who outwardly professed the Augsburg Confession, who therefore received the name of Crypto, i.e. secret Calvinists. And who would have thought that Wittenberg, where the pure doctrine had first been introduced and spread throughout the world by God's great armament, D. M. Luther, would become the hideout of these secret Calvinists? Nevertheless, Luther had already predicted in 1537, during his illness at Schmalkalden, that after his death at Wittenberg he would suspect discord and change in doctrine. For it did not escape his keen eye how not only Melanchthon, but also others of the Wittenberg theologians began to waver. Once Luther's hand was found in his parlor with the words written on the table: "*Nostri theologi examinanāi sunt de coena*," i.e., one should feel our theologians' conscience in the matter of the Lord's Supper. Luther complained several times, especially in the years 43 and 44, that he did not know how he stood with Melanchthon in the matter of the Sacraments. It is true that Melanchthon had several times publicly declared himself for the evangelical truth against the Zwinglians. In 1537 he wrote to the Elector that with the Zwinglians it was only folly, sacrilege, and delusion of reason, with which one could not stand before God. In 1540 he assured in his will that he wanted to remain with the doctrine of the Wittenberg Concord until death. In 1542 he also signed a responsum of the entire theological faculty against the Zwinglians. Nevertheless, on various occasions he showed an inclination towards the Zwinglians. This inclination induced him to make an arbitrary change in the Augsburg Confession by amending the 10th article of the Holy Communion in such a way. This inclination led him to change the Augsburg Confession on his own authority by changing the 10th article of Holy Communion in such a way that the Calvinists could conceal their error. And since he incorporated this changed Confession into his *corpus doctrinae*, which was introduced as a Christian textbook in most churches and schools in Saxony, the old unchanged Augsburg Confession was almost completely displaced. Although Melanchthon did not publicly declare himself in favor of the Calvinists, he nevertheless stood with them.

in intimate correspondence, and did not oppose their actions in any way. He allowed the Calvinists to force their way in everywhere. Around 1566, six years after Melanchthon's death and 20 years after Luther's death, it had come to such a point that the Evangelical Lutheran doctrine was still in public use only in a few places in and outside of Saxony. How far the leaven of Calvinist doctrine had corrupted the pure confession at Wittenberg can be seen from the confession of the Wittenbergers concerning Holy Communion, which the Elector August had demanded of them and which had been written by Paul Eberus; in it they concede nothing to the ungodly in the Lord's Supper, contrary to Luther's teaching, except the reception of bread and wine. In 1571, at the instigation of Dr. Casp. Peueer (Melanchthon's son-in-law), a catechism was published, through which Calvinism sought to gain entrance into schools and families. Because of this catechism, however, a convention of the Lüneburg and Brunswick theologians, who were devoted to the pure doctrine, was held in Celle, and the new Wittenberg catechism was refuted in many writings. Hereupon the Wittenbergers issued a vehement writing, entitled: Die Grundfeste von der Person und Menschwerdung unsres HErren JESu Christi 2c., which, however, was nothing less than a foundation of pure doctrine, in that they asserted therein all kinds of propositions detrimental to the person and honor of Christ. The Wittenbergers also revealed their apostasy from Luther's teaching and their preference for Calvinism in several other writings. They continued to do so until the pious Prince Augustus, who was seriously concerned for the welfare of the church, investigated the matter after receiving many warnings from various quarters. He summoned the Wittenberg theologians to a convention in Torgau, where they were presented with certain doctrinal articles, which they were to answer in the affirmative or in the negative. Those who did not want to sign were imprisoned; but since they finally decided to sign under certain conditions, they were given back their freedom, but at the same time they received the

Instruction to leave the country. Dr. Peucer was dealt with more severely, because he was regarded as the ringleader in this whole affair; he was only released after ten years in prison in the castle of Pleißenburg in Leipzig. In Dresden, too, some of the heads of the secret Calvinists were deprived of their offices, and some of them were imprisoned. Thus the Church of Saxony was cleansed of this pernicious plague, and the pure doctrine was secured against the secret plots of the Calvinists, especially by the Concordia Formula of 1580.

Unfortunately, however, under the weak government of the Elector Christian, the successor of Augustus, the crypto-Calvinist unrest broke out anew in Saxony. They were chiefly excited by the notorious Chancellor Nikol. Crell, who, a zealous Calvinist, abused his influence with the Lutheran-minded Elector to introduce the Calvin religion into Saxony. Thus he knew how to issue an order at court that the Calvinists were not to be named or refuted in the pulpits. Exorcism, *) which had hitherto remained in the church as a free middle thing, was publicly forbidden in favor of the Calvinists. These measures resulted in the expulsion of many righteous theologians and preachers. Thus the Superintendent D. Selneccer at Leipzig, and many other preachers faithful to their church offices, were driven out of the country. The confusion had risen to the highest degree when God called the Elector Christian from this world by death in 1591.

When Frederick William, Duke of Saxe-Altenburg, became Administrator of the Church, things soon took a different turn. This prince, who was as zealous for pure doctrine as he was insightful, immediately took the most suitable measures to restore the peace of the church. The Chancellor Crell was brought to trial for his transgressions, and after ten years' imprisonment was executed with the sword, because he had also been convicted of political crimes. The other heads of the Calvinist party were dismissed from their offices and expelled from the country. At the request of the Estates, the Admini-

*The exorcism, i.e. the solemn threat of the evil spirit to leave the baptized person and to give room to the holy spirit, has nothing superstitious in it, if it is understood correctly. The exorcism, i.e., the solemn threat of the evil spirit to leave the baptized person and make room for the holy spirit, has nothing superstitious in it, if it is rightly understood. For, according to the Holy Scriptures. For according to the Scriptures, every man is by nature under the power and dominion of the devil, and through baptism enters into the blessed kingdom of Christ, Col. 1:13: "Who hath delivered us from the dominion of darkness, and hath translated us into the kingdom of his dear Son." Only then would there be something superstitious in this usage, if one ascribed to the mere formula the power of banishing the devil from the person to be baptized, or if one asserted that every child to be baptized was also possessed by the devil to some extent. This, however, the Lutheran Church has never taught; this ugly opinion has only been imputed to it by the ill-willed opposite party. The honest Lutheran teachers at that time opposed the abolition of exorcism mainly because the reformers took this ceremony as a reason to accuse the Lutherans of superstitious or papist teachings. And because the hatred of the Reformed against this innocent usage arose chiefly from the fact that they did not believe that baptism really redeemed from death and the devil. Neither the first nor the last could the Lutherans concede to them without denying the faith, therefore they considered it their duty to insist on their Christian liberty in this middle matter.

strator ordered a church visitation in order to completely weed out the secret Calvinists. For this purpose, four articles concerning the Calvinist errors were put forward, namely of the Holy Communion, of the person of Christ, of the Holy Spirit, and of the Holy Spirit. The articles are: Holy Communion, the Person of Christ, Holy Baptism, and Grace. Baptism, and of the Election of Grace. These articles acquired in Saxony the status of a confession of faith, and were reckoned among the symbolic books. One can see from this historical account how much cunning and scheming was used by the adversaries to suppress the pure Lutheran doctrine in the very country and at the very university where Luther himself had lived and taught, and to smuggle in the Calvinist doctrine, which was nevertheless prevented by God's gracious government.

But one can also see how there were still people at that time, even among the princes, who held faithfully to the jewel of truth and hated from the bottom of their hearts all false teaching, no matter how much it sought to adorn itself with the name and reputation of great and learned men and with great appearances of piety.

The aforementioned articles of the visitation are no less important for our time, because they clearly show that the difference between the Lutherans and the Reformed is not so small and insignificant as one would now like to persuade people to establish an outward union between the two; but that the difference between the Lutherans and the Reformed concerns the highest and most important doctrines, with which the foundation of salvation stands and falls. For an honest Christian, who is anxious and earnest for the sake of his salvation, cannot be indifferent as to what he is to believe and hold concerning the person of his God and Saviour JEsu Christ, what he is to believe and hold concerning his most holy sacraments, baptism and the Lord's Supper, and what he is to believe and hold concerning his eternal election to salvation.

For the careless man, who is not concerned about his eternal salvation, it is, of course, much more agreeable to hear that there is no difference between Lutherans and Reformed; for this saves him the trouble of examining the matter more carefully, and of searching for the right reason of the doctrine. He is thereby strengthened in his carnal delusion that doctrine is not a matter of conscience. This, no doubt, is the reason why most of them take the union, which has now become so fashionable, as a welcome thing.

Now follow the more mentioned articles of visitation, as proof of how great and important the difference is between uvsters and the reformed faith:

**Christian Visitation Articles.
Anno 13S2.**

**The first article.
Of the holy night meal.**

The pure and true doctrine of our church of the holy supper.

001 That the words of Christ, Take, eat, this is my body; drink, this is my blood,

simple-minded, and to be understood according to the letter as they read.

002 That in the sacrament two things are given and received together: one earthly, which is bread and wine; and one heavenly, which is the body and blood of Christ.

003 That these things are done on earth, and not in heaven.

004 That it was the true natural body of Christ which hung upon the cross, and the true natural blood which flowed out of Christ's sides.

005 That the body and blood of Christ be received, not only by faith spiritually, which may be done without supper; but there with bread and wine orally, yet unsearchable and supernatural consecration, for a pledge and assurance of the resurrection of our bodies from the dead.

006 That the oral partaking of the body and blood of Christ be not only of the worthy, but also of the unworthy, who go without repentance and true faith, but to an unequal end; of the worthy to salvation, but of the unworthy to judgment.

**The other article.
Of the person of Christ.**

The pure and true doctrine of our church of this article of the person of Christ.

001 In Christ there are two distinct natures, the divine and the human, which remain united and undivided for ever.

(2) These two natures are personally united to each other in such a way that there is only one Christ, one person.

003 For this personal union it is rightly said, and is in fact and truth, that God is man, and man is God; that Mary bare the Son of God, and that God redeemed us by his own blood.

(4) By the personal union, and the consequent exaltation, Christ was seated at the right hand of God according to the flesh, and received all authority in heaven and on earth, and was also made a partaker of all divine majesty, honour, power, and glory.

**Third article.
Of Holy Baptism.**

The pure true doctrine of our churches of this article of holy baptism.

001 That there be but one baptism, and one washing, not to take away the uncleanness of the body, but to wash us from sins.

002 By baptism, as the bath of regeneration and renewing of the Holy Ghost, God makes us blessed, and worketh in us such righteousness and cleansing from sins, that whosoever continueth in such covenant and trust unto the end shall not perish, but have everlasting life.

003 All that are baptized into JESUS Christ are baptized into his death, and by baptism are buried with him in his death, and have put on Christ.

004 Baptism is the bath of regeneration, in which we are born again, and are sealed and blessed with the spirit of adoption.

005 Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: But the case of necessity is not here meant.

006 That which is born of the flesh is flesh; and by nature we are all the children of the wrath of God: for of sinful seed are we begotten, and in sins are we all conceived.

The fourth article.

Of grace and eternal providence of God.

The pure and true doctrine of our churches of this article.

001 That Christ died for all men, and as the Lamb of God bare the sins of the whole world.

2) That God hath created no man to condemnation, but wills that all men be saved, and come to the knowledge of the truth. Commanding all to hear his Son Christ in the gospel, and thereby promising the power and effect of the Holy Spirit unto conversion and salvation.

003 That many men are damned through their own fault, who either will not hear the gospel of Christ, or fall again from grace through error against the foundation, or through sin against the conscience.

004 That all sinners who repent may be accepted with grace, and that no one may be excluded, though his sins be as red as blood. For the mercy of God is much greater than the sins of all the world, and God has mercy on all his works.

*

False and erroneous teaching of the Calvinists.

Of the holy night meal.

001 That the above words of Christ are to be understood figuratively, and not as they read.

002 That in the supper there were but signs, but that the body of Christ was as far from the bread as the highest heaven from the earth.

003 That Christ should be present there only with his power and effect, and not with his body, even as the sun with his light and effect is present and powerful here on earth, but the sun itself is above in heaven.

(4) That it is a *typicum corpus*, a figurative body, which is only signified and prefigured.

005 That it may be received by faith alone, which goeth up to heaven, and not by word of mouth.

006 That only they which are worthy have received him; but they which are unworthy, not having that faith which can ascend into heaven, have received nothing but bread and wine.

False and erroneous teaching of the Calvinists:

the person of Christ, so principally against the third and fourth articles of pure

Doctrine disputes.

001 That God is man, and man is God, is a figurative speech.

002 That mankind have fellowship with the Godhead, not in fact and truth, but in name and word only.

003 That it was impossible for God, with all his omnipotence, to provide that Christ's natural body should be at one time more than in one place.

004 That Christ after his humanity by his redemption alone had received created gifts and measured power, and knew not all things, neither was able.

005 That Christ after his humanity should reign absent, even as the king of Hispania reigneth over the new isles.

006 That it is damnable idolatry to set the confidence and faith of the heart in Christ, not only according to his deity, but also according to his humanity, and to direct the glory of the invocation to it.

False and erroneous doctrine of the Calvinists. Of Holy Baptism.

1. baptism is an outward water-bath, so that an inward washing away of sins alone is signified.

002 Baptism worketh not, neither giveth regeneration, faith, the grace of God, and salvation; but signifieth and sealet the same only.

003 Not all that are baptized with water receive the grace of Christ, or the gift of faith, but only the elect.

4 The new birth does not take place in and at baptism, but only afterwards in adult years, in some even in old age.

(5) Salvation does not depend on baptism, for which reason emergency baptism is not to be permitted in the church, but, if one does not like the church service, the child is always to die without baptism.

6 Christian children are holy before baptism, and from their mother's womb, even while yet in their mother's womb, in the covenant of eternal life; otherwise holy baptism could not be communicated unto them.

-X-*

False and erroneous doctrine of the Calvinists. Of the election of grace and providence of God.

1. that Christ died, not for all men, but for the elect only.

002 That God hath created most of mankind to be eternally damned, and would not have them converted and saved.

003 That the elect and newborn should not lose the faith and the Holy Ghost, and be damned, though they commit all manner of great sins and vices.

004 They that are not elect must be damned, and cannot attain to salvation, though they were baptized a thousand times, and took communion daily, and lived as holy and blameless a life as they ever could.

Puseyism-Jesuitism.

Mr. Redacteur!

When I recently read the Jesuit morals in your journal, memories from my stay in England were awakened in me, which make it my duty to publish the following facts, as they should provide one of the many proofs that the Jesuits of our day pay homage to the same shameful principles that every respectable man of the world, let alone a Christian, must condemn in their fathers. - It is now more than three years since I was recommended by London friends to Oxford as a German language master. The name of my teacher, the philologist Thiersch in Munich, soon gained me entrance into the most distinguished *colleges of* that ancient university. But I also soon realized what a sinister, unclean place I had come to. If in Munich I had previously had the opportunity to learn to detest the shameless proselytism of the Romanists, here I had come out of the frying pan into the fire; for here I found entire guilds of Anglo-Catholic Jesuits-to call the Puseyites by that name will justify what follows. The first in erudition, the most excellent in agility and suppleness, I had to hear how they tried to seize every talent among the young students by all kinds of cruel tricks. According to their eloquent manner of presentation, there were no more nefarious men than the old reformers of the church, about whom the anathema was loudly pronounced; there the holy spirit was nowhere to be found but in the Roman church, where in the time of the apostles it had passed from hand to hand by consecration to the bishops, where in celibacy, monasticism, fasting 2c. and in their divine services, i.e. in their blasphemous sacrifice of the Mass, only the truly devout gestures and the right worship of God (worshipping) were found; there one read with admiration the theological writings of the old French Jesuits and found only in them the old erudition; there one knew only to sing the praises of the Roman whore, as being the right church. And this was done by men who at that time still all belonged to the English High Church, who drew their benefices from it, who took their chairs, who had sworn by their 39 articles of faith. *)

this the reader can see what kind of people it is that the

Yes, they said without hesitation that they wanted to stay in the church until they had led it completely to Rome, which sent its emissaries, Jesuits from Belgium and France, to them diligently enough. They also sought to hook me on the bait of nationality, which expressed itself rather crudely in my case. With hypocritical pity they regretted that so many brave Germans still clung in unfortunate disunity and blindness to the name of the common Luther, to whom they brazenly endeavored to impute every infamy. When I put the question to them whether they could believe that, for example, at the Diet of Worms and elsewhere, the Holy Spirit had joined with the Romans against the Romans, they were not convinced. When I asked them whether they could believe that, for example, at the Diet of Worms and elsewhere, the Holy Spirit had been with the Romans against the Scriptures and not rather with Luther for the Scriptures, they answered boldly that the devil had been with Luther, since he had fallen away from the true church. They further said that if only the King of Prussia could be made to convert, the Protestants in Germany would soon be wiped out, just as they also heartily wished to be able to chase their heretics and sects into the sea. I hastened to get out of the vicinity of these holy men as quickly as possible, and although at that time I still had little knowledge, the gracious, merciful God made me realize that lies, falsehood, deceit, idolatry, and murder cannot be the means of spreading the kingdom of peace. Even more recently I had to learn from one of those concerned that among the many Belgian Jesuits who come there to demonstrate their false powers of speech and seduction in the French churches there, one of the highest families of the English nobility had also presented a brilliant programme for the establishment of an educational institute. When a contract was to be concluded, another program was foisted, according to which the heads of the families undertook to entrust the institute with the unconditional direction of the religious instruction of the young men. The fraud was discovered and the holy father disappeared. Father had disappeared.

Since then I have often been distressed that the Roman Church so proudly raises its dark power again at a time when it is lying so low and ill, partly in reason and partly in emotional enthusiasm, but we have a firm consolation in the words of the Lord when he speaks: Heaven and inheritance shall pass away, but my words shall not pass away - certainly not - in spite of devil, pope, pusey and antichrist - his holy church, for where the word is, there is the church, but of the word I have heard nothing among the puseyites. Therefore we do not confess to them that they are the Church, nor are they.- A. C. "Truth Friend" so often adduces as "Protestant" witnesses for the Pabstacy, they are not Protestants, but Jesuits in disguise, who, according to their accursed principle, can remain even in Protestant congregations, and administer the ministry therein, if they only promote the "holy" purpose of spreading the Pabstacy by the means of the most infamous hypocrisy. _____D. H.

Intended mission of Episcopalians among German Lutherans.

According to a report in this year's March issue of the *Spirit of Missions*, the Missionary Society of the Protestant Episcopal Church, through the Native Missions Committee, at the request of Bishop B. B. Smith of Kentucky, has decided to provide the latter with the necessary means to establish a mission among the Germans. In a letter to the secretary of that committee, dated Jan. 23. J., the said Bishop of Kentucky reports how he was informed by a certain Mr. Sträter, who was formerly a Lutheran preacher in Cincinnati and has now converted to the Episcopal Church, that there is a lack of educated preachers for the German Lutherans, and that the less educated among them are inclined to the debauchery of the Methodists; it is therefore evidently to be feared that the German Lutheran youth will finally fall entirely into the hands of the enthusiasts, if the (Episcopal) Church does not take care of the abandoned.

Here you have a new proof, dear brothers in ministry and faith, of the great need of our church in this country. Let us not only recognize from this how great a cause we have to humble ourselves before the Lord of the Church, but also not ignore the loud admonition that hereby goes out to us to do everything we can so that the children of our Church here do not have to go to other people's doors for bread.

"The missionary messenger."

The first number of a new journal under this title is before us. The sheet is, as it says in the sample number, "intended to relate the latest news of the journeys, labors, struggles, and victories of the messengers of Christ among the Gentiles, Jews, and Muhamedans," it will also make special mention of the mission among the Indians of Michigan "issued by the Lutheran Synod of Michigan." Only, it says further, the most important events of the Christian Church of this as well as of the old fatherland will be commemorated by the messenger in the shortest possible time." The paper will be edited by order of the said Synod, by the Rev. F. Schmidt, of Ann Arbor, Mich. and F. A. Hoffmann, of Addison, Ill. and will be issued twice a month at the annual subscription price of 50 cents. Orders for the paper may be made at: The Missionary Messenger. Addison, Ill.

Since the missionary messenger will go out in the name of an ecclesiastical body that bears the Lutheran name on its forehead, our heartfelt wish is that he follow Luther and let nothing but the pure eternal gospel be his message (Rev. 14:6). We are sorry that he declares that he wants to be a messenger of peace, and yet at once "fights".

funny and bitter" enough, he takes a side blow at those whom he brands as those who "love quarrels. This is not, according to our little judgment, the way to seek and promote peace.

(Submitted.)

Notice.

Hamilton, O., March 31, 1847.

Since, due to the controversy between the two German congregations in Hamilton, O., which has been frequently discussed in public newspapers, even greater evils than have already occurred are to be feared, the undersigned considers it more expedient for himself and his Lutheran Zion congregation to leave the city. On the one hand, he is convinced that, while such disputes between two congregations are going on (for three years already), he cannot work with beneficial success - but on the other hand, he also sees himself obliged not to blindly sacrifice his life and property to the sacrilegious rage of his enemies, but to preserve it as long as possible. It was on the 20th of this month, in the evening of 9-3/4 o'clock, when his windows were broken and his right arm was paralyzed by the throwing of a stone, which he immediately had to wear in a bandage; his child, who was lying asleep in the cradle, was almost killed as a result of a heavy stone flying past his face; also, as he has reason to believe, his horse was poisoned the following Monday evening, so that it could not live much longer. - In order not to give such enemies reason to commit even greater crimes, he is leaving out of love for them and with melancholy from his Evangelical Lutheran Zion congregation, which is united with him in faith and peace. All his correspondents are requested to contact him from 9 May at the following address:

A d. Conradi, Lutheran preacher at St. Peter's Church, New-Bremen, Mercer Co., O.

(Submitted.)

odville, Ohio, March 6, 1847. Hon. Walther!

The following is a copy of a letter that was once sent to the honorable Mr. Schmidt, editor of the Lutheran church newspaper, with the intention that the announcement made therein would be publicly announced in the Lutheran church newspaper, which, however, did not happen. Whether the letter did not reach its destination, or whether the editor's great distance from the press, or the complete cessation of the church newspaper, was an obstacle, I do not know. It seems to me, however, that the publication of the same would still be necessary now. You are therefore requested to let the whole appear in the "Lutheraner" 2c. 2c. G. Cronenwett.

Honorable Mr. Schmidt.

Dear brother!

Since by an earlier advertisement published in the Luther. Kirchenzeitung, it was made known to the public that we, the undersigned, as servants of the Lutheran Church, attached the name "Evangelical Lutheran and Reformed" to the proposed building at the dedication of a church in Toledo. Church at the celebration of the consecration of a church in Toledo, we attached the name "Evangelical-Lutheran and Reformed" to the said building, and since we have also learned that such a procedure has already caused offence to our Lutheran Church. Since we have also learned that such a procedure has already caused offence to our Lutheran Church, we would like to publicly express a few words again for the sake of the cause of our Lord Jesus Christ and His Church, our Lutheran Zion. Zion, we would like to present a few words in relation to this way of acting to the readers of the church newspaper for their consideration. It is evident that the above-mentioned advertisement can show nothing else to the reader of the same than an unrighteous course of action. How could it be otherwise, since today, with the many different Christian names under the name of the same, as well as under the name of each individual congregation, almost nothing else can be thought of than that it is the title page of their confession! Although, unfortunately, to the offense of the church, we have placed on the Word of God proclaimed in the congregation, i.e., the confession of the Lutheran Church set forth therein, an inverted, i.e., the so-called uniridic title page, our conscience is free to know that we have withheld nothing from the truth in Word and Sacrament and have remained faithful therein to the confessional writings of our Lutheran Church. Church. We could now, with various excuses, shed more light on this way of acting and prove from the church book and the history of the congregation that, after it had been gathered by us as an "evangelical-Lutheran" congregation and had become a "Lutheran" congregation, the congregation had to be considered as a "Lutheran" congregation. Lutheran" congregation and had also used this name for more than three years, it gave itself the name "Evangelical Lutheran and Reformed" at the incorporation necessary for the building of the church, without the presence of its preacher, and that the circumstances of the congregation required us to leave the same name to the church, which was once built with this name, at the consecration. To this one might also have asked whether in such cases in peaceful churches, according to the apostle's example, 1 Cor. 9:20-23, one might not become all things to all men, that one might win some of them and help them to life; or whether in such cases, according to Rom. 14:1, the weak in faith were not to be received? Especially if, as was the case in this congregation, the members of the Reformed Church are willing to subscribe to the Lutheran Confession of Faith in a constitution drawn up for them. The Reformed Church, however, is still weak in faith, and, for example, may not be able to deny the name "Reformed" immediately. However, this would not cover our error once made, and we hereby publicly confess that, after

have come to the belief and resolution that such cases should never again take place among us, and that it would be better, under the stormy movements of our present time, to apply that other teaching of the apostle, 1 Thess. 5:22, namely, "Shun all evil appearances." Finally, it is to be noted that the said congregation at Toledo, at the accession of Pastor Lochner, to whom it was given, unanimously reverted to its first name, on which occasion every member still specially pledged himself to join the Lutheran Church without reserve. Church without reservation.

Respectful, etc.

G. Cronenwett. Fr. Schmid.

From the heated preachers.

Of these Luther writes in his interpretation of the 8th Psalm (v. 3.) as follows:

There are many anxious and useless preachers, who burn, and are hot, and want to go through with their heads, not knowing that there is another thing about planting and watering, and another thing about prospering, 1 Cor. 3:6, 7. As soon as they have spoken it, they desire it to be done; to whom it is not so much that they desire to be heard for speaking the word of God, as that they find ministers of the word; therefore they desire the praise of the minister more than of him whose word they shall preach purely, without all their desire.

Of these also are these a piece, who with choice and well-considered words set before them to sting and bite now this, now that, and soon to convert; for it is then by the strange counsel of God that they accomplish and work nothing less than the very thing which they thought. For a man by nature feels that the word is cunningly prepared against him and upon him, and is tainted with human dung, as Ezekiel 4:12 says, that is, tainted with human evil desires and inclinations; wherefore he is disgusted and afraid of it, and is rather embittered than that he should be converted. But then a man is more moved, when he heareth not the wiles of the preacher and teacher, but the word preached freely and righteously: for he would that the word should be preached freely and righteously among the multitude in the congregation, and should touch and affect them whom the preacher himself knoweth not, nor knoweth, as we read of many things now and then.

Therefore it belongs to us that we alone lend our mouths to the word, but it belongs to God to give the accomplishment and the granting. So Christ, when he sent two of his young men to fetch the ass and the young donkey, Matt. 21:2-7, told them beforehand that they would find them, which the disciples saw not, neither knew they, but went and brought the unknown beasts. Therefore shall we

We should rather make an effort in prayer that God alone, without us, makes the word powerful and active in the listeners, which word He speaks in and through the preacher and teacher. For it is he that speaketh, Matt. 10:20; it is he that heareth, and worketh all things in all, 1 Cor. 12:6; we are his vessels and instruments, which neither give nor take, except he give and take. (Luther's Werke Hall. IV, 763-65.)

Luther on the necessity of sanctification.

The antinomians *) preach very finely, and (as I cannot think otherwise,) with right earnestness, of the grace of Christ, of the forgiveness of sins, and what more is to be spoken of the article of salvation. But this consequence (conclusion) they flee as from the devil, that they should tell men of the third article, sanctification, that is, of new life in Christ. For they think that men ought not to be frightened nor grieved, but always to preach comfortingly of the grace and forgiveness of sins in Christ, and by all means avoid these and such words: Hear thou it, thou wilt be a Christian, and yet remain an adulterer, a whoremonger, a full sow, hopeful, stingy, usurers, envious, revengeful, wicked 2c. but so say they: If thou hearest, thou art an adulterer, a fornicator, a covetous man, or any other sinner; but if thou believest, thou art blessed; thou shalt not be afraid of the law; Christ hath fulfilled it all.

Tell me, dear man, does not this mean esätznz concedirt and consequens negiert? (i.e., is it not admitting the principle, and denying that which follows from it?) Yes, in the same thing it is taking away and nullifying Christ, when he is preached most highly. And all is vain yes and no in one thing. For such Christ is nothing and nowhere, who died for such sinners, who after the forgiveness of sins do not leave their sins and lead a new life. So they preach finely on Nestorian and Eutychian *Dialectica* (art of inference) Christ thus that Christ is, and yet is not; and are indeed "fine Easter preachers, but shameful Pentecostal preaching!" For they previgen nothing *de sanctificatione et vivificatione Spiritus Sancti*, of the sanctification of the Holy Ghost, but only of the salvation of Christ. For they preach nothing of the sanctification of the Holy Spirit, but only of the redemption of Christ: for Christ (whom they preach highly, how cheaply) is therefore Christ, or has purchased redemption from sins and death, that the Holy Spirit should make us new men out of sins and death. That the Holy Ghost should make us new men out of the old Adam, that we should be dead to sins, and dead to righteousness.

*)Antinomians were people who taught that the law was no longer to be preached in the New Covenant and that even repentance was to be taught from the gospel alone.

We are to live, as St. Paul teaches (Rom. 6, 2 ff.), to begin here on earth, to increase and to accomplish there. For Christ has earned for us not only grace, but also *donum*, the grace of the Holy Spirit. Spirit, that we might not only have forgiveness of sins, but also the remission of sins (1 John 1:6, 7). He therefore that ceaseth not from sins, but abideth in the eternal evil, must have another Christ of the antinomians. The right Christ is not there, and when all the angels cry Christ, Christ! and must be damned with his new Christ. (L. W. XVI, 2741. 42.)

The Christians and their persecutors.

In the land of Bithynia there was a community of Christians who were severely persecuted by the pagans, so that they could only gather at night in forests and gorges to praise the Lord. There was a man named Milas who went about spying on the Christians and denounced them to the governor out of malice and for the sake of gain. And when the Christians were tormented, he mocked them. But after a time, when he had quarreled with his companions for wages, they broke into his house, and smote him with many wounds, and left him for dead in his blood; but all his goods they took with them. So he was poorer than he had ever been or ever thought he would be, and his wife and children groaned with hunger and grief, so that they thought they would die with their father. For no one had mercy on them.

And when these things were known unto the congregation of the Christians, they gathered together a tribute, and every man gave of his own poverty according to that he had. And they sent one of them in the evening to bring them. And when he was come into their house, the mother mourned, and the children cried, and lamented for hunger and for affliction. But when they saw the stranger, they were frightened and fell silent. Then the stranger opened his mouth and said in a gentle voice: "Fear not; I bring you some comfort and refreshment to ease your distress. Then he offered a supply of food and a tax sufficient for many days. When the pagan woman looked at the stranger, she cried out with terror: "O ye gods! Thou art one of those whom we persecuted!" For the woman had also secretly spied, and signified to the man where Christians were. "To us your enemies," she said, "you show such mercy!" But her husband groaned, for he was full of pain. Then said the emissary, "Thank me not. I come in the name of the Lord, whom ye persecuted, and who taught us to love our enemies, and to do good to them that hate and persecute us." Then he said, "Now take care of the sick man, and if you want to be grateful, forget what has happened to you here, so that you may be helped in the future.

I will." When he had said this, he saluted them all kindly, and departed. When he was gone, there was silence in the chamber; but the woman wept with many tears, and said several times, "Is this the Lord whom we have persecuted?" And she nursed her husband's and his wounds with bandages and ointments, which were also laid with the succour, saying once over another, "Is this the LORD whom we have persecuted?" After some days Mikas died and was buried. Then the stranger came into the house in the evening, and brought the widow the tax of the congregation. Then she fell on her face and wept bitterly, saying. "O Lord, what shall I do? and how shall I give thanks? and how shall I cover my sin?" - Then he lifted her up, and said, "Believe on the Lord Jesus, and thou and thy house shall be saved." And she believed with all her house: and when she was beheaded with the sword, she received the crown of life, which the Lord giveth unto all them that love him.

(Sent in by Pastor Loeber.)

From the life of the venerable Johann Brentius.

The readers of The Lutheran have already been reminded several times of this venerable preacher of Schwäbisch-Hall as a faithful witness of truth and a proven friend of Luther. However excellent the reputation of this man of God, however great the blessing his works and writings spread, he too had to make the experience of other faithful servants of Christ that the word of his sermon was at times rightly recognized and duly appreciated by only a few of his listeners. The following anecdote from his life can teach us how he did not allow himself to grow weary and waver, which can be a comfort and encouragement for righteous preachers even in our day:

When he was still a preacher in Stuttgart, a respected theologian named Pfauser, who held our Brentius in very high esteem, traveled to him with the desire to get to know him personally. When he arrived in Stuttgart, he was not a little pleased to learn from the innkeeper at whose inn he was staying that Brentius was not only at home, but would also preach in the next church early the next day. Pfauser suspected that the church would be crowded with many listeners, and therefore went into the church early to get a good seat. After the third peal of bells, the singing finally began; but since only a few people showed up, he believed that the host had reported him wrongly. In the meantime a venerable man enters the pulpit and delivers an exceedingly edifying and emphatic sermon. After the sermon Pfauser goes to him in the choir, and learns that he really heard the man who had drawn him to Stuttgart. Brentius takes him with him

home, and on the way Pfauser testified to him his great astonishment that a man such as he was should have so few listeners. I would not even appear, he added, for the sake of so small a crowd. Brentius lamented with him the contempt of the divine word; but as they passed by a fountain, he asked Pfauser: What, I wonder, would be the greatest virtue of this fountain? Pfauser excused himself, saying that as a stranger he could not answer this. But Brentius replied: "This well commends itself by giving water, whether many or few draw it. This is how a servant of the divine word must be; he must give water of life, whether some or many come to him.

The soldier Marinus.

At the beginning of the reign of the Roman emperor Gallienus (about 260 A.D.), at Caesarea, in Palestine, Marinus, a Christian, who accompanied a military dignity, and, moreover, was descended from a noble and wealthy family, died a martyr's death.

For a captaincy had been settled in the army, and in turn Marinas was to attain to that dignity. But just as the captain's baton was to be presented to him, another soldier came forward and said, "Marinus is a Christian, and refuses to sacrifice to the emperors, and therefore, according to the laws, cannot obtain this dignity; I, therefore, have the nearest claim to it after him."

The judge, Achaeus by name, then asked Marinus what religion he adhered to. And since Marinus steadfastly professed to be a Christian, he was given three hours to consider, within which time he must decide whether he would leave Christ or the chief masonic dignity.

As he was leaving the magistrate's house, the bishop of that city, Theoteknus, came to him and talked with him for a long time, then took his hand and led him to the church. Here he stood with him before the altar, and pointing to the sword with which Marinus was girded, and on the other side to a book of the Gospels, which he held out to him, he bade him choose between the two. Then Marinus, without hesitation, stretched forth his right hand, and took hold of the Gospel-book. And the bishop said to him, "Now, then, cling firmly to God! Mayst thou, strengthened by his power, obtain what thou hast erwählet! Go in peace." As he was going back from the church, the herald was already beginning to call him, for the appointed time had expired. But since he now confessed Christ with even greater joy of faith, he was immediately led away, as he was, to the non-place and beheaded.

Received for the seminary at Altenburg, Perry Co. mo. from the Lutheran congregation served by Past. Intercessor served Lutheran congregation in Washington Co, Ill. \$6,10.

Paid.

half of the 3rd year, Messrs. P. Euler, I. G. Molan, Ch. Morgenthaler. f of the 4th year, Messrs. P. Euler, and Ch. Mor- gentbaler.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., May 4, 1847.

No. 18.

(Sent in by Pastor Keyl.)

The daily catechism exercise according to Dr. Luther's counsel and example.

If Dr. Luther, says Mathesius, had done nothing else good in his life, except to bring both catechisms into houses, schools, and on the preaching stand, and to bring prayer back into the houses before and after meals, and when one goes to sleep and gets up, the whole world could never sufficiently owe or pay him for it. But o how few Lutherans realize what a delicious gift of God Dr. Luther's two catechisms are, what a great treasure they have especially in the small catechism! What other church can boast of such a one? Who among ours has ever delivered such a masterpiece, or even a better one? With full right we call the Catechism, according to Dr. Luther's process, an excerpt from the whole Scripture, the right lay Bible, because in it the right, old, true, pure, divine doctrine of the holy Christian Church is summarized. Christian Church is summarized. The first principal part, the law, teaches man to recognize his sickness, namely, his sin; the second principal part, Christian faith, teaches him to find the remedy or grace; the third principal part, the Lord's Prayer, shows him how he is to seek this remedy through humble prayer. These first three main parts of the Catechism have been practiced in Christianity from time immemorial, and have been preserved even in the terrible times of the Pabstacy; indeed, even then they have preserved the Church; but they would be just as little understood now as then, if Dr. Luther had not helped us to understand them. As is well known, this interpretation is contained in the answer to the question: "What is this?" and is for the most part not only written in pure biblical words, but also in the correct biblical sense, or in full agreement with the model of the entire salvific doctrine of the Holy Scriptures; it is short and yet thorough, simple and yet powerful, easy to grasp and yet inexhaustible. The same is true of the treatment of the three following main pieces, Baptism, Confession, and St. Peter.

How wisely are the biblical proofs selected, how masterfully are the main doctrines derived from them and summarized in question and answer. The other pieces, too, which are usually, but wrongly, thought to be a mere appendix to the Catechism, are of great importance; for Dr. Luther's instructions on the daily prayers will, with those who use them faithfully, retain the prize above many similar instructions; the table of the house teaches, with the most apt sayings of the Bible, each of the Three Holy Orders of which Christendom consists. Finally, the questions provide sufficient information about everything that is important for the wholesome use of Holy Communion, and they are therefore the oldest, shortest, and yet most instructive and comforting Communion booklet of the Lutheran Church.

Not only the writing of the Small Catechism, but also its introduction into churches, schools, and homes, we owe to Dr. Luther; he introduced it into the churches, for on his advice the Small Catechism, or at least the first three main pieces, was read aloud after every sermon, in order to make it more and more familiar to the listeners; On Sundays or during the week, sermons were preached on the Catechism, including the table of the house, in such a way that within a year the whole of it was explained; with these so necessary and salutary sermons on the Catechism, the Catechism examinations were very expediently connected with the youth, so that the contents of the sermon were repeated in the examination immediately following. In the schools, Dr. Luther introduced the Small Catechism and gave proven instructions for its appropriate use; for example, the teacher should always stick to one and the same form of the Catechism and at first teach the children only the text, then the interpretation and finally the closer and further understanding of it from the Large Catechism; in this way, the whole Catechism should be taught twice a year and thus not in a broad way, but briefly and concisely.

Into the houses Dr. Luther brought him,

by exhorting the fathers to ask their children or servants to read the main passages once a day, or at least once a week, and to find out whether they understood them; or they should, as Dr. Bugenhagen advises, take a main passage before them every day of the week, beginning with the first on Sunday and concluding with the house table on Saturday. Indeed, Dr. Luther, as a spiritual priest, makes it the duty of all Christians that they should instruct and hear others, who are still incomprehensible and weak, from the catechism, but those who hoard it would be obligated to accept it as God's word.

In particular, Dr. Luther advises all Christians to practice daily at least the first three main parts of the Catechism, because these, as he says, are the highest sermons that every Christian must always learn anew. It is strange that no other teacher has advised this so easy and yet so salutary exercise; how seriously Dr. Luther did this is sufficiently evident from the prefaces to his two catechisms, which, unfortunately, are read and appreciated by only a few. The content of the preface to the large catechism is already aptly described in the title with the words: A faithful Christian admonition of Dr. Martin Luther to all Christians, but especially to all pastors and preachers, that they should "practice well daily in the Catechism, which is a short sum and excerpt of the whole Holy Scripture, and always practice it." From this preface, which is nothing but nails and spikes for sluggish hearts, I will only give the following passage, in which the necessity of daily catechism practice is proven by God's command and our daily need, and on the other hand the contempt of this practice and the weariness of it is punished with powerful words.

"And whether this, (namely, that we need God's word for the daily food of our souls, as well as for the daily weapon against our enemies,) were not enough of an exhortation to read the Catechism daily, yet God's commandment alone should sufficiently compel us, which Deut. 6. earnestly enjoins, that one should keep his commandment, sitting, walking, standing, lying down, up-

and have it as a constant sign and mark before his eyes and in his hands. No doubt he will not hope and demand such things so earnestly in vain, but because he knows our peril and distress, and the constant and furious storms and temptations of the devils, he will warn, prepare, and preserve us from them, as with good armor against their fiery darts, and with good medicine against their poisonous, evil creams and injections. O what mad, foolish fools we are, that we should dwell and lodge among such mighty enemies as the devils are, and despise our weapons and armour, and be lazy to look upon them, or to think of them.

And what do such overweening, presumptuous saints do, who will not or may not read and learn the catechism daily, but think themselves much more learned than God himself with all his saints, angels, prophets, apostles, and all Christians? For God himself is not ashamed to teach such things daily, as he who knows nothing better to teach, and always teaches such the same, and does nothing new or different, and all the saints know nothing better nor different to learn, and cannot unlearn: Are we not then the very finest of fellows, which we allow ourselves to think, when we have once read and heard it, that we can do it all, and should neither read nor learn it any more, and can learn it in one hour, which God himself cannot teach, when he has taught it from the beginning of the world to the end, and all the prophets together with all the saints have had to learn it, and are still pupils, and remain, and must still remain?"

Furthermore, in his Small Catechism, Dr. Luther recommends daily catechism practice first of all to the fathers of the household, so that they may urge their children and servants to do so, because they often neglect to do so, and yet they should be accustomed to it for their own good and for their whole lives; it is evident especially from the instructions for morning and evening prayer that the Ten Commandments, the Christian faith, and the Lord's Prayer should be practiced daily, and, as he says in other places, also at noon, that is, recited three times daily. If anyone should think that this practice of the children is a mere external thing and a lip-smacking, Dr. Luther answers: "That a young baptized child says its Ten Commandments, Faith, and Lord's Prayer morning, evening, and over the table, is rightly prayed for and heard by God; for it prays as a Christian and priest, born in baptism and consecrated by Christ. (Interpretation of the 110th Ps.)

But Dr. Luther's counsel is not only for children, but also for adults, as the following short but excellent passage proves; after he has spoken of such people who are full of the Word of God and yet have never tasted it, he goes on to say: "But one who is full of the Word of God is one who has never tasted it.

A Christian daily remembers his Lord's Prayer, his Christian faith, or pieces of the Gospel, which he again cudgels as sheep do, and casts into his heart. Such also become true men. Thus teaches the first Psalm, 1, 2, 3: "Blessed is he that walketh not in the counsel of the wicked, etc." (House Post. 5. Sonnt, n. Trinit.) By applying to the Catechism all that applies to the Word of God, because it is a faithful excerpt from it, he at the same time gives a clear description of a right student of the Catechism, to which three things belong, that he remembers the main parts of the Catechism, for which hearing, reading, or reciting is required, that he ruminates on what he remembers, or moves it in his heart, and that he closes it in his heart or keeps it therein.

Those who faithfully follow Dr. Luther's advice in this will best learn the manifold benefits of these daily catechism exercises by their own and ever-increasing experience; for it is impossible to describe in words all the benefits and all the power of every commandment, every article, every petition, as Dr. Luther himself testifies in the preface to the Large Catechism: "What shall I say much about? Where I should tell all the benefit and fruit, so God's word works, where would I take paper and time enough? The devil is called a thousandfold; but what shall we call God's word, which chases away and annihilates such a thousandfold with all its art and power? It must, of course, be more than a hundred thousandfold." And shortly before he saith, "Now for this cause alone thou oughtest gladly to read, speak, think, and act such things, for otherwise thou wouldst have no other fruit and profit of them, but that thou mayest chase away the devil and evil thoughts therewith, for he cannot hear nor suffer God's word, and God's word is not as other loose talk, as of Dietrich of Berne 2c, but as Paul saith, Rom. 1, A power of God, yea, indeed, a power of God, which maketh the devil to suffer, and strengtheneth, comforteth, and helpeth us out of the masses." In the same preface it is further said: "For even if they knew and could do it to the best of their ability (which is not possible in this life), there is nevertheless much benefit and fruit behind it, if it is daily read and practiced in thought and speech, namely, that the Holy Spirit is present in such reading, speech, and thought, and always gives new and more light and devotion to it, so that it always tastes better and better and comes in. Likewise in the house postilion on the 20th Sunday n. Trinit: "If we do no more than take the Ten Commandments or the Lord's Prayer before us for more than an hour, there is always new fruit, so that one notices and learns something that one did not know before.

Further, the catechism brings to those who diligently practice it the benefit that they are thereby preserved from all manner of error; "For,"

says Dr. Luther, "if a Christian were diligent, and had no more than the catechism, the ten commandments, the faith, the Lord's Prayer, and the words of the Lord concerning baptism and the sacrament of the altar, he could freely defend himself with them and endure against all heresies. No better word nor better doctrine will arise than that which has recently been written in the catechism from the Scriptures. Therefore one should stick to it, so that if a heretic or a fanatic appears and teaches something else, one can say: this is not rightly taught, because it does not agree with my catechism." (House Post. 8 Sonnt, n. Tr.)

Finally, a curious testimony to how much the Small Catechism contributed to the prosperity of the entire Reformation is found in a letter written by Dr. Luther to the Margrave of Brandenburg in 1531. 1531; in it he encourages him to make salutary decrees on account of diligent practice of the catechism, and then continues: "The same catechism would bring much good, as it has brought and is still bringing all the good that is now in our people, and no stronger art is better to keep the people whole in devotion and church than the catechism, as we experience daily."

What Dr. Luther advised others to practice daily in catechism, he also did himself in such a way that he shines as a true role model in this no less than in other things. In particular, all preachers are to learn from him to become better and better students of catechism and as such also better and better teachers of catechism, and the latter not only in the usual examinations, but also in special regular sermons on catechism; In particular, they are to learn from him the great art of leading everything they teach from the Catechism and back into it again, of diligently presenting it, of frequently and forcefully explaining the glorious things it contains, the rich fruits it yields, and of tirelessly advising and inculcating the diligent, even daily practice of it.

Also in his house Dr. Luther practiced the catechism very eagerly with his children and servants. He himself says of it: "When I get up in the morning, I pray with the children the Ten Commandments, the Faith, the Lord's Prayer, and some Psalm in addition. I do this only because I want to keep myself in this way, and I do not want to let flour grow on me, so that I can do it," and soon after he says: "Therefore no position pleases me, nor would I rather accept one, than to be a schoolmaster, so that I force myself to pray the Ten Commandments, the faith, the Lord's Prayer, so that the devil should not make such rust and weariness for me. How faithfully he practiced this teaching among his household members is also evidenced by the short and powerful catechism sayings, which are excellent in the 11th chapter of his Table Talks and are to be recommended to every Christian. Similar might have been

During his absence, his pious wife probably took his place, for he reminded her in a letter from Eisleben, a few days before his blessed end, of the teaching of catechism that she was doing.

He speaks of his special and daily catechism practice in the preface to his large catechism with the following words: "I am also a doctor and preacher, indeed as learned and experienced as all may be who have such presumption and certainty (that they can do everything with a single over-reading and want to need nothing more): Nor do I do as a child that is taught the catechism, and also read and speak from word to word in the morning, and when I have time, the Ten Commandments, Faith, Our Father, Psalms 2c. And I still have to read and study daily, and yet I can't do as I would like, and I have to remain a child and pupil of the catechismi, and I like to stay that way." How such training has become more and more indispensable to him, he confesses publicly in these words: "I will say of myself, I am a Doctor of the Holy Scriptures. The more I look at the infant faith, Our Father, Baptism and Sacrament, the more I like it. I could well say, with the weary, sated spirits, I know the faith, Our Father, the words of Baptism, Sacrament, Psalter 2c, but I experience it daily and must confess that if I have already prayed the faith today, said the Lord's Prayer, looked at the words of baptism and the sacrament, and tomorrow do not repeat these things bit by bit, my soul becomes cold and lazy; if I do not say them the third day either, I become even colder and lazier, until I even come to despise them." (House Post. Green Thursday.)

If here a man, like Dr. Luther, confesses of himself that if he omits the practice of the catechism only two days, he becomes colder and lazier and even comes to despise, what is to become of those who let one day after the other, even week, months, and whole years pass by without this so necessary practice? Should not what has been said so far be a wake-up call for all readers to practice the catechism more diligently, even daily, from now on, according to the advice and example of Dr. Luther? To those who make such a resolution, I will give a few hints for its execution.

A Christian should get into the habit of saying at least the Ten Commandments, the three Articles of Faith, and the Lord's Prayer aloud, in silence, immediately before or after morning prayer, or better still, if he is alone, slowly and with devotion, at first without interpreting them. In doing so, he should consider and ponder what God wants him to do or not to do according to each individual commandment, to believe and confess according to each individual part of an article of faith, and to hope and ask according to each individual petition of the Lord's Prayer. While he does this,

the Holy Spirit will work many good thoughts and movements in him, to which he may give room and follow the trace of them, provided also that he dwells with his devotion on one commandment, article, request, or individual words longer than on others. He should also remember during the day what he learned in the morning and what the Holy Spirit worked through him. He should also remember during the day what he learned in the morning and what the Holy Spirit worked through him, and strive diligently to walk, believe, and pray in this way. He should make it a firm rule, and keep it always anew, to take at least the first three principal things before him in this way, day by day, not excepting one, and to practise them. If, after this, he should have omitted it once in the morning, he should do it at once, as soon as he thinks of it, or should not postpone it too long, for otherwise it will easily be forgotten again. But if he should let days, even weeks, go by without this wholesome exercise, he should not lose heart over it, but should immediately begin again and again, for even this work in the Lord should not be in vain. In this exercise every one will experience how sluggish and sullen his flesh and blood, i.e., how the world with its lust and burden how the world with its lust and burden will often keep him from it, and how the devil will in every way resist and make it more difficult for him, for he is afraid of God's word as of a red-hot stove; because of these three enemies, this Christian exercise, too, can only be continued under perpetual struggle; but God also gives such students of the catechism one victory after another, and this exercise will become more and more dear to them, more and more useful and indispensable; it will become even more useful if one reads a page or two every day from Dr. It is far more advisable to read a little at a time, but thoroughly, than to read much and only superficially; it is even better if one asks oneself or one's companions at each sentence what is said in it, and also repeats it well. He who follows this way of home devotion will soon convince himself by his own experience of its great usefulness, and will therefore not easily exchange it for another way. Finally, every Christian is advised to take before him a psalm or a chapter of the Bible, preferably in order, and, as Dr. Luther says, to study for a while what is to be done every day, that he should ask himself or others in which of the first three main parts and especially to which commandment, article, and petition the thing read in the Bible belongs, whether he can do it or not, whether it is about a good work or about a sin, and whether he can do it or not, or of a sin, and then it belongs to one of the ten commandments, whether further the thing read is of the great works and benefits of the triune God, whether it is especially for the creation and preservation of all creatures, or for our redemption and justification, and for our sanctification and preservation in the true faith, and therefore for our salvation.

Finally, whether what we have read refers to some good for which we should ask God, or to some evil against which we should call upon God, and then it belongs to one of the seven petitions of the Lord's Prayer. Thus the catechism is brought into the Bible, and the Bible into the catechism, which is taken from it for the very reason that it is to lead us into it.

And now, finally, the last words of Dr. Luther from his preface to the Large Catechism: "Therefore, I ask all Christians, especially the pastors and preachers, not to be doctors too early, and to presume to know everything. There is much to be done in the way of the knowledge of the devil and of the spun cloth; but be daily well exercised in it, and always do it, and with all care and diligence take heed of the poisonous pestilence of such certainty or conceitedness, but constantly persevere, both with reading, teaching, learning, thinking, and writing, and do not thus cease until they have experienced and become certain that they have taught the devil to death, and have become more learned than God himself is, and all his saints.

If they will do such diligence, I will promise them, and they shall also know in what fruit they will obtain, and how fine men God will make of them, that in time they themselves shall finely confess that the longer and more they practice the catechism, the less they know of it, and the more they have to learn of it, and they, as the hungry and thirsty, shall first of all taste rightly that which now they may not smell because of great abundance and vexation. Then God grant his mercy, amen.

(Submitted.)

Methodism.

6, 22-23 Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man. Rejoice then, and leap: for, behold, your reward is great in heaven. Their fathers did likewise unto the prophets.

For this joy the Methodists in No. 15. of the "Christian Apologist" again give us sufficient reason, for which we cannot thank God enough. For the sake of the Son of Man, because we hold fast to his word, the name of our church is blasphemed by them, and we are made worthy to bear the reproach of Christ. But before we communicate the particulars of this, it is our duty to save the honor of a noble and conscientious man, John Wesley, against a shameless attack of Mr. Nast. He says: "That J. Wesley, however, as a preacher in the Church of England, which he remained till his death, sometimes speaks of baptism in the same terms which the symbolical books of his as well as of the Lutheran Church use.

use. But that he himself did not draw and admit the conclusions which may be drawn from these expressions planted upon him from childhood, is proved by every page of his writings, in that no man ever insisted more definitely and forcefully upon the scriptural marks and fruits of regeneration than J. Wesley." Indeed, we are astonished at the impudence with which Nast seeks to degrade John Wesley into a common hypocrite and liar. Wesley speaks of baptism in the terms of the Lutheran Church, from which it is irrefutably evident to every Christian who still trusts his neighbor with a spark of conscience and love of truth, that he also believed from the heart what he said, and admitted the conclusions which simply and necessarily followed from his words. He must then, like the Methodists of today, not have known what he said, and have affirmed today what he denied tomorrow, which no one who knows his life will admit. Nast, on the other hand, denies that Wesley drew and admitted the conclusions that necessarily follow from his own words and teachings; thus, of course, he must also deny that Wesley himself believed what he said and taught. Nast clearly indicates in the words, "that Wesley, however, as a preacher in the Church of England, sometimes speaks of baptism in the terms of the English and Lutheran churches," that he would have spoken differently if he had not been a preacher in the Church of England, and had only accommodated himself to it. Thus Nast evidently declares J. Wesley to be a hypocritical Jesuit,-an accusation which we in all seriousness reject as unfounded. Although Wesley's insight was incorrect in some respects, he stands too high in our esteem as a noble, conscientious and truth-loving man to let Nast's mean accusation of his character pass unpunished. Wesley still held to order during the service, he held according to God's word with the Lutheran church the holy. Naturally, he thereby incurred the hatred of a sect which rejects both Christian order and the holy sacraments, and instead invented the sacrament of the penitential bench. Would that the Methodists would adopt the love of truth and order which animated Wesley, and an important step would be taken toward their improvement!

Mr. Nast's assertion, "By the way, the Methodist Church stands on a purely biblical foundation," which is immediately followed by the edifying news that the sacraments are only outward signs, is quite jocular. On "purely biblical ground," as Mr. Nast says, stands the Methodist truth that the Lord Christ is a ceremonial master who instituted the sacraments as outward signs by which Christians, Jews, and Gentiles should be distinguished. Only therefore

The Methodists use the sacraments so that they will not be confused with the Jews and pagans and thus prove what holy and pious people they are. Nast is therefore very angry that the Baptists do not want to admit him to the Lord's Supper in their churches, because he thinks that faith or no faith, it would be best if the "Christians of every sect" went to the Lord's Supper with each other. The Baptists have intelligently replied that where there is no communion of faith, there can be no common enjoyment of Holy Communion. But it is too high for Nast to understand. He also uses the word sacrament, and thus raves against "old Father Peter Schmucker," who, as is well known, had raved that the word sacrament was a "heathen one."-But returning to the "purely scriptural ground" of the Methodist Church, we ask Mr. Nast whether the abominations of the penitential bench are also on it, whether the doctrine of the perfect holiness of the Methodists is also there, whether the doctrine is also there that the Methodists may take hold of another's ministry as uncalled preachers? Of course Mr. Nast, even if he has the least respect for God's Word, will have to answer that there is not the slightest word on biblical grounds of those Methodist abominations and heresies, but just the opposite. We will therefore improve Mr. Nast's statement, with his consent, to the effect: "The Methodist sect stands on entirely unscriptural, purely enthusiastic ground." No, Mr. Nast, the times are past when Methodist preachers could catch simple-minded Lutherans with assurances that they preach pure doctrine and the Lutheran faith. A purer, Christian knowledge is spreading, on the mountains lies the dawn of a brighter future, hopefully the bright sun will soon shine into many hearts and put an end to the dark night of Methodist torment of the soul.

It is well known that the Methodists are distinguished by the quantity of their discoveries in the religious field. So Peter Schmucker, so also Nast, who seems to be gifted with the same keen eye. And to be sure, there is a natural reason for this preference of the Methodists. It is they of whom the Holy Scriptures prophesy. Scripture prophesies 2 Tim. 3, 6: Of the same are they that creep hither and thither into the houses, and lead captive the women. 2c. Of course, these sneakers learn all kinds of news from the women, which some Methodist brother, father, or pope then makes known in the Apologist. They also swarm through the whole country to make a comrade, and what news is there not to see?- Nast has now this time had a particularly gruesome apparition, whether waking or dreaming, he has unfortunately not noticed, which only contributes to wrap the matter in a more mysterious darkness. Whether this horrifying

Mr. Nast will probably explain whether this appearance was reality or a pretence of the swarm spirit when the "old father Peter Schmucker" gives a reception of his Confirmation Machine. Nast saw that horror image in the form of gruesome men, whom he calls "Old Lutherans". In agreement with this, a lurker from Fort Wayne reports that a new "religious sect" has been seen there, which he calls "Old Lutheran". Whether the "Old Lutherans" and the "Old Lutherans" form one or two religious sects, the enthusiasts still seem to be in disagreement about this, but the known sleuthing power of the lurkers will certainly soon succeed in finding out. Meanwhile, we ask everyone to look out for the "Old Lutherans" and especially the "Old Lutherans," as we are anxious to make their acquaintance. According to Nast, the Old Lutherans must be desperate people, since they "swear by Luther's words." Nast will probably have attended the uplifting ceremony when the "Old Lutherans" just took their solemn oath on Luther's words - a ceremony which will certainly have had a most beneficial effect on him, since he mentions it with special pleasure, and which will also have been very dignified and edifying by its length. If one considers that Luther's words are written in 24 strong volumes and that the Old Lutherans swore by every word of Luther, indeed by every letter, then quite a lot of time will have belonged to this touching work, which, however, will not have been long for Mr. Nast, given his well-known fondness for Luther's teachings. Or does "Old Lutheran" in Mr. Nast's enthusiastic sense mean as much as Erlutheran, as a former Lutheran who once swore to remain faithful to the Church of God and to Christian truth, but who broke this oath for the sake of enthusiasm and money, and who is now driven by his conscience to blaspheme the truth? We know such Erlutherans.

The concern which the "Apologist" has for the purse of the "true Christians" in Germany is indeed touching. He has heard that Lutheran preachers, supported by the gifts of their fellow believers, are now coming here more often to serve the church of Christ. Of these he says: "If the true Christians of Germany knew the true state of things, they would use their missionary gifts to better ends." We are fortunately intimately acquainted with a large number of the "true Christians" of Germany who use their gifts for North America, and can give the "apologist" the reassuring assurance that they know very well the "true state of things," and are actuated by that very fact to their self-sacrificing zeal for the salvation of their brethren. Especially do the "true Christians of Germany" enjoy a most thorough knowledge of the "true state of things".

of Methodism, and that is the very reason why they are doing everything to snatch their Lutheran brethren from the poisonous seduction of this sect. Only this they may not yet know, that the other day uncalled Methodist preachers attempted to sneak into the well-supplied Lutheran congregations of Perry County, in Missouri, in order to let out there their poisonous swarming spirit, which, however, was resisted by the Lutherans. It may also be unknown to them that the profound Methodist scholars find a great deal of error in our little Lutheran Catechism, as it is explained in Scripture by Pastor Löhe, and in our Augsburg Confession. But let us do the "apologist" the favor of giving this message to the "true Christians of Germany" so that they may continue to support the Lutheran Church of North America with gifts and prayers. The possible Methodist speculation on the missionary gifts of "the true Christians of Germany" will probably be in vain. We also want to report conscientiously how the Lutheran preachers sent out are blasphemed here by the "Apologist"; these vituperations will be a pleasing proof to the true Christians of Germany that they have sent out the right men.- Yes, rejoice, my brethren, that the Lutheran Church is reviled by Papists and Methodists in the same way, that sanctimoniousness and fanaticism unite to hostile it. But while the Church of Christ cheerfully tolerates the attacks of her arrogant enemies and bears the reproach of Christ with peace, she calls and kindly invites to herself all the weary and burdened, all the anguished and brokenhearted, who humbly acknowledge their sins and quench their thirst from the perforated fountain of sectarian! They will find rest for their souls in the unspeakable riches of the knowledge of Christ.

H. Fick.

Luther of sanctification.

Christian holiness, or common Christian holiness, is when the Holy Spirit gives people faith in Christ and thereby sanctifies them. The Holy Spirit gives people faith in Christ and thereby sanctifies them, Acts 15:9. 15:9, that is, he makes new heart, soul, body, work, and nature, and writes the commandments of God, not on tables of stone, but on hearts of flesh, 2 Cor. 3:3. As if I speak roughly, after the first tablet he gives a right knowledge of God, so that they, enlightened by him, may with right faith resist all heresies, overcome all false thoughts and error, and so remain pure in faith against the devil. He also gives strength, and comforts the stupid, despondent, weak consciences against the accusation and temptation of sins, so that the souls do not despair or despair, nor are they afraid of the torment, chastisement, death, wrath, and judgment of God, but rather they are able to resist the devil.

strengthened and comforted in hope, boldly and cheerfully overcoming the devil. He also gives us a right fear and love of God, so that we will not despise God or grumble or be angry at his strange judgments, but will love, praise, thank and honor him in everything that happens, whether good or bad. This is called a new holy life in the soul after the first table of Moses. It is also called *tres virtutes theologicas*, the three main virtues of Christians, as: Faith, hope, love (1 Cor. 13, 13.), and the Holy Spirit, who brings such (to us from Christ). The Holy Spirit, who gives, does, and works these things, is therefore called Sanctificator or *Vivificator*. For the old Adam is dead, and cannot do it, and must learn by the law that he cannot do it, or that he is dead; otherwise he would not know it of himself.

In the other table, and after the body, he also sanctifies the Christians, giving them to be willingly obedient to parents and rulers, to keep themselves peaceable, humble, not angry, nor revengeful, nor malicious, but patient, kind, servile, brotherly, loving, not unchaste, adulterous, licentious, but chaste, chaste with wife, child, and servants, or without wife and child. So then, not stealing, usury, stinginess, translation, 2c., but working honestly, feeding themselves honestly, lending gladly, giving, helping where they can; so not lying, deceiving, back-talking, but being kind, truthful, faithful, and constant, and what more is required in the commandments of God. This is done by the Holy Spirit. He also sanctifies and awakens the body to this new life, until it be accomplished in that life. And this is called Christian holiness. And such people must always be on earth, and should be only two or three or only the children. Alas, there are few of the aged. And those who are not, let them not count themselves Christians, nor let them be comforted as if they were Christians, by much talk of the forgiveness of sins and the grace of Christ, as the antinomians do. For these, after they reject the ten commandments, and understand them not, preach much of the grace of Christ, but strengthen and comfort them that abide in sins, that they be not afraid nor dismayed for sins: for they are all gone through Christ: and yet they see and suffer men to walk in public sins, without all amendment and correction of their lives. From this it is evident that they no longer understand the faith and Christ, and that they do away with it when they preach it. For how can he rightly speak of the works of the Holy Spirit in the first tablet? For how can he rightly speak of the works of the Holy Spirit in the first table, of comfort, grace, and forgiveness of sins, who does not mention the works of the Holy Spirit in the second table? For how can he rightly speak of the works of the Holy Spirit in the first table, of consolation, grace, and forgiveness of sins, who neither respects nor does the works of the Holy Spirit in the second table, which he can understand and experience, but has never tried or experienced? Therefore it is certain that they neither have nor understand Christ or the Holy Spirit. Neither do they have or understand the Holy Spirit.

And their babblings are a loud foam in their tongues: they teach Christ, and destroy Christ in teaching him. (L. W. XVI., 2781-83.)

Death notice.

It has pleased God to bring our dear brother in faith and ministry, Mr. J. G. Bürger, Lutheran pastor in Van Wert County, O., home to the rest that is still available to God's people on the 26th of March, after an illness of only ten days, partly probably in consequence of strenuous ministerial labors.

Coming over from Germany in 1842 at the same time with the Rev. Ernst in Union County, O., he first served a Lutheran congregation in Hancock County, O., under many heart-sick experiences and in great poverty, and in the spring of 1846 accepted a call from two small Lutheran congregations in Von Wert and Mercer Counties, O. And though the period of his official ministry among these was of so short a duration, his two congregations had already come to know and appreciate his faithful mind and self-denying love sufficiently to feel his loss sorely. But not only these congregations, but also the Lutheran Church of this country, which still faithfully adheres to the confession of the fathers and firmly and unwaveringly preserves the noble jewel of pure doctrine true to the Scriptures in all the articles of salvific truth, - this church also lost a faithful servant in him. For not only was he thoroughly simple and pure, humble and childlike in his heart and mind, but he was also endowed with the gift of doctrinal wisdom by the Holy Spirit. For not only was he thoroughly simple, pure, humble and childlike in his heart and mind, but he was also equipped with the gift of teachability by the Holy Spirit, so that he was able to teach the truth for salvation and to ward off error equally, and both worked out well. He was also faithful and sincere with each individual soul, teaching and admonishing, punishing and comforting them according to their needs, with and according to God's Word.

Although in the last days of his illness, which was pneumonia, he lay there several times in a state of stupor, perhaps also as a result of the medicine he had received, he nevertheless made two lovely remarks, among others, which bear witness to his faith and his love. On one occasion he said to two of his parishioners: "God has now given you a pastor, but he can also take him away again; but only hold fast to the confession of the truth and be united among yourselves. The other time he said, "I have indeed a desire to depart and be with Christ; yet I would gladly remain a little longer in the flesh, for your sakes; but as God wills."

The text for the sermon at his funeral, Ephes. 2, 8. 9. as well as the songs to be sung at the funeral, he had chosen himself.

Born at Noerdlingen in Bavaria on July 4, 1816, he did not reach his full age of 31 years and leaves a sorrowful widow with a one-year-old little son and a child not yet born in quite impecunious circumstances. W. Sihler,

Lutheran pastor at Fort Wayne.

Strange proselyte makers.

When shortly before the beginning of the Thirty Years' War the afflictions of the Lutherans by

the papists reached a high degree in Bohemia, and among others the Archbishop of Prague had long tried in vain to persuade the Lutheran subjects on his estates to convert to the Roman Church by persuasion, prison sentences, extortion of money, obeisances and other violent means, he finally tried to do so by forbidding the peasants to drift cattle. Unfortunately, this worked! For when the cries of the cattle because of the lack of food in the farms became very great, the poor finally decided to yield to the demands of the archbishop. But now this became a common speech among them: "Our cows, pigs, and oxen are more learned than the Jesuits and priests, for they have been preaching to us for many years and yet have not been able to make us Catholic with them, but those, our cows, pigs, and oxen have accomplished this in four weeks." (See: Lutheran Exile History by Schröter. p. 117.)

The Holy. Scripture.

Let us look upon all Scripture as a tree full of fruit, and in every fruit a seed enclosed, in which likewise the tree itself and the fruits thereof lie. This is the tree of life, whose leaves the nations divide, and whose fruit the blessed shall eat.

J. G. Hamann.

"he who hears you hears me."

Lucas 10, 16.

When the pious King Christian III of Denmark confessed for the first time to his confessor, Magister Andreas Martinus, and the latter addressed him during absolution: "Most Sublime, Most Great King, Most Gracious King and Lord! Shall I teach you how to absolve people of sins in confession? - I kneel here not as a king of Denmark, but as a poor sinner who would be freed from his sins by the sacred merit of his Lord and Saviour. Therefore you must not deal with me as a subject with his ruler, but as a servant of Christ, in whose place you sit here, with a flock of his flock, as a confessor with his child. My name here is not Most Gracious Lord, but badly Christian!" - As some expressed their displeasure at such conduct of the king against his confessor, the pious lord gave them the beautiful answer, "I owe this honor to God, and gladly give it to him. For I lie not as a king, but as a sinner, and am not absolved by man, but by God."

To this the Lutheran theologian Dr. Val. Andreä adds the following words: "Would that those who pride themselves on being "evangelical" would learn that we have not been freed from the fear of God, nor from the adornment of public worship, nor from care for the poor, nor from fasting (and abstinence) of the flesh, nor from the devotional position of the body, nor from the chastity of the married state, nor from the exercises of virtue, but only from "papal tyranny: and that he who does otherwise has indeed cast off the bonds of "Antichrist," but has put on the fetters of "Satan." (Dr. Joh. Val. Andreä in ^tloloZia Ollrwd. Unnip. p. 13. f.)

The true Airche does not give in, capitulate or bargain.

Luther writes: "Because they offer to yield, and desire the same from us, they show that God's word and man's doctrine are of equal value to them. It is not in God Himself to yield or change God's word, for He cannot deny or change Himself, 2 Tim. 2:43, and His word remains eternal. Isa. 40, 8: But he that shall change or forbear must have a higher power than God himself hath; for he would not have changed the law of Moses, if he had not promised beforehand by his word to change it. Neither dare any man do so, except the end-Christ, as Daniel 11:36, and St. Paul say, 2 Thess. 2:4, who exalteth himself above God, that is, the Pabstics. What should we do with such people who think that God's word is a reed that the wind blows to and fro, Matth. 11, 7, that they are mighty? or (that they rather think) it is a number penny that must be counted according to their damned sin, according to which they have or lay it (a game) on the lines? The holy Christian church is neither a reed nor a penny. Nay, she waveth not, neither yieldeth ... but is, saith St. Paul 2 Tim. 3:15, "a pillar and ground of the truth." It standeth firm, saith he, is eiire foundation, or firmest ground; besides, not a false ground, or a lying ground, but a ground of truth, leaking not, nor deceiving, nor dealing in lies. But that which wavereth or doubteth cannot be truth. And what would be the use or need of a church of God in the world, if it were to waver and be uncertain in its words, or to set something new every day, now giving this, now taking that?"

Misguided reason for invoking the saints.

A man had once long sought to gain the ear of his king by the intercession of others, but all the means he had employed to accomplish his purpose had been in vain. The same man once asked his bishop why he did not immediately turn to God in prayer,

but to call upon the saints. The bishop explained: "Doesn't he know how it is with great lords? A distinguished patron always has to intercede for the petitioners. The man replied, startled: Help God, if it is the same with God in heaven as it is with men at court, then it is truly over with us poor people! I have experienced it.

Withdrawal from the Uniate Church, and Hope for Lutheranism in Prussia.

In a meeting of 300 Protestant clergymen, which took place in Berlin on 9 and 10 February of this year, it was decided to ask His Majesty the King, with simultaneous declaration of resignation from the united church, to rescind the union and to restore the Lutheran church as it existed before the union. (Oder-Zeitung.)

The most indispensable book.

Where there is no Bible in the house, There it looks so dreary and sad, There the evil enemy likes to enter! The good Lord may not be there!

Therefore, son of man, oh, son of man. Lest the evil one gain room, Spend your bare thaler And buy a Bible book for the house!

Break it open with the first light of dawn. Have all thy longings and thoughts upon it. Begin therein the ABC school and spell and then read, And read thyself more and more into it, Open therein thy chamber.

And read yourself out more and more, Make yourself a real bulwark of it, And quietly plant high on top The most beautiful little sayings!

Let it flutter brightly, let it wave bravely, As your banner, let it be seen! As your shield print on your heart And hold to it in joy and pain.

O my dear human child! If thou hast none yet, buy it quickly, and thy last penny be gone; O haste, fly, and open it.

Read with prayer and slam it with the lid of the coffin! The reading and the course of life begin and end.

Paid:

3. Jahrg, Messrs. Pastor Schulze, Fried. Walz.

New address.

I. 6. Iobulriö, kiellmonä, 6o., Inä.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., May 18, 1847.

No. 19.

The teaching of the gospel is not false, although in Christianity there is so much error, trouble, sects and cults.

S. Luth.: "The Three Symbola" Dom. XXII, x. 106 Lpz.

Now there are some disgraceful, disgraceful people who can scornfully reproach holy Christianity. These are some disgraceful and disgraceful people, who mockingly accuse holy Christendom of having so much discord, sectarianism, error, heresy, and trouble; as if the teaching of the Gospel should therefore be considered wrong and unjust, because Christendom should be united and peaceful. These are wise and excellent men, who can teach the Holy Spirit how he should be taught. They are wise men who can teach the Holy Spirit how to govern the Christian church. Yes, dear, if the devil did not want to bite Christ's heel, or had to refrain from doing so, we could easily have a very quiet, peaceful church. But now that he is Christ's enemy, and in his church wreaks war, sect, and sedition without ceasing, great violence is done to the dear church by blaming it for such strife and desolation, which it does not do, but must suffer. . .

It is said that no one can remain cold longer than his neighbor wills. The dear church must be unpeaceful, if she will not hear the enemy of her Lord Jesus Christ, how shall she do otherwise to him? The heel-biter, the devil, will not rest, nor give peace to his head-biter; so the head-biter, our Lord, will not suffer such a heel-biter. Be thou now wise and prudent, and enter thou into this strife, what is the matter; thou shalt have Scheidemann's reward for it, that Christ may condemn thee, and the devil tear thee asunder. Therefore let it go as it goes, do not mix between door and hinge, you will not get along with Christ and Belial, the enmity is sworn too hard to each other, one must perish at last and the other remain, there will be no other way Before Christ's future the world was so full of various idolatries, as no dog is full of fleas about St. John's day, that it teems and swarms with idols everywhere, yet no devil cast out another, no idol trod on another's head, nor bit another's heel, could well suffer and bear with one another. So that also the Romans out of all the world gathered all the idols together.

And they built a church, which they called the Pantheon, the church of all the gods. For the worldly lords wanted to have all the gods in their city. But when this true God, Jesus Christ, came, they would not suffer him. Is it not a strange thing to accept all gods, and to reject and persecute only this one? But when this one comes, the game is up, and there is discord, and all the gods want to become mad, together with their servants the Romans, and they kill the apostles, the martyrs, and everything that may call this Christ. They do no harm to the servants of other gods, but all honor and virtue. But if Christ had been a devil like the other idols, how gladly and gloriously would the devils have accepted and worshipped him beside them. But now that they all rage against him, they confess that he must be the right and only god, who tramples them on the head and storms their court, overcomes them, and divides their household goods. Then they cry out, and bite him in the heels, blaming him for causing trouble in Rome and in all the world, and think they are doing great service to God by persecuting him so fiercely and shedding so much blood. Yes, indeed, if we do what the devil wills, and let Christ go, we have good peace for him: for he can well leave us all manner of idolatry and error, without this his head-slapper, whom he cannot suffer. So also under the papacy the world has been as full of sects and divisions as before among the heathen; there are so many orders, foundations, churches, pilgrimages, brotherhoods, etc., that they cannot be numbered. The pope confirmed them all, and they were called holy orders, holy orders, holy pillars, holy lights of Christendom. But now the gospel cometh, and preacheth of the one common order of Christendom, which is one body in Christ, without sects: for there is (saith St. Paul) no Jew, no Greek, no Barefoot, no Carthusian, etc., but all one, and in one Christ: wherefore the holy orders rage and rage against this one order of Christ, and against none else; wherewith they confess that they are

are the order of the church of the rats and the order of the devil, and this order must be the right order Yes, indeed, if we would let the common order of Christ go and teach what was pleasing to the king of the rats and the king of the rats, the pope, together with his rats, then we would have peace with all honors. St. Bernard speaks about the saying Is. 38, 17: *Ecce in pace amaritudo mea amarissima* (that is: In peace my sorrow is greatest of all): the church will never be worse than when it has peace and rest. And it is also true that if Christians are not at war with the devil or heel-biter, it is not a good sign. For it signifies that the heel-biter has peace and his will. But if the heel-biter rages and is not at peace, it is a sign that he will be defeated, and that Christ will storm his court. Therefore, whoever wants to see or know the Christian church in such a way that it stands in quiet peace, without cross, without heresy, without mobs, will never see it again, or must regard the false church of the devil as the true church. Christ himself speaks: "Terrors must come, but woe to him by whom they come. And St. Paul says: "There must be heresies or mobs, so that those who have stood the test of time may be revealed; and before that, the Lord's Prayer must be taken away, in which we pray that his name may be sanctified, that his kingdom may come, that his will may be done, and that we may not be tempted, and so on. When then there shall be no more blasphemous doctrine under God's name, it is time to cease praying, Hallowed be thy name, Thy kingdom come, and so forth. But they will not listen, and are always angry for and against, wanting to make a church badly, as they would like it, quietly and peacefully. So God also does not ask about their anger at all, but still lets them be angry, and leads them on, and makes the church as he would have it, until they keep neither church nor window, neither lime nor stone on it, as happened to the Jews at Jerusalem with their temple. Therefore their Lord's Prayer must be this: Thy name is already hallowed. Thy kingdom is come, thy will is done: that is, we are sanctified, perfect; we have no more remission of sins, neither have we any more protection against temptation. For they do not want any excitements, sects or troubles.

They shall not have the serpent in their paradise, nor the devil among the children of God. Job 1: Let them go, and walk after their own hearts, as Psalm 81 says.

(Submitted.)
16th-century clerical fraud.

The following story gives us a sad proof of how the Roman Church often resorts to the most miserable means to fortify souls that are fickle in their doctrine. The Polish prince and brave general Radzivil, Nicolaus IV, called Nufus, was awakened in 1564 by the discovered fraud of the papal bone sanctities and converted to the Lutheran Church in a strange way. This gentleman was zealous papist, therefore he visited Rome, and kissed the pope's feet. The devotion and great princely humility demonstrated in this way tickled the pope in a very special way, and he presented this prince with a small box full of relics and ankles of supposed saints. Thus the pope, as the privileged chief banquier of all ankles, generally relieves the princes of themselves, and in this way, according to their opinion, completely reimburses them for their travel expenses. At least this is what this prince thought at the time, and he preferred the box to the gift of a whole barrel of indulgences from the pope, which he was not in the habit of giving. This prince then went merrily on his way. A dead man thus bore himself with other dead men's ankles. Now this poor prince had enough for the kingdom of heaven. A box of such rarities, lips that touch the pope's slipper, and a heart full of papal grace, what treasure is that? But, dearest Lutheran Christians, keep your precious pearl, carry with you on your pilgrimage in faith the hidden treasure, which kiss in believing love. JEsus has given it to you as a gift. It is Jesus Himself, with all the great blessedness in eternal life that has been added to you. Eternal love had also provided this high prince for the lifting up of this unspeakable treasure. The time came when this prince gladly and willingly confused his bone treasure with the evangelical treasure of life, and could cry out behind his Roman treasure: Out with the filth! Isa. 30:22. There was the following occasion for this. He came from a battle in the field and had received a glorious victory against the Muscovites. In gratitude he made a pilgrimage to Czeustochow. The monks received him with a thousand joys. But they had already heard that this prince was becoming somewhat fickle in religion. They therefore wanted to strengthen him in Catholic doctrine. But instead of reaching for the Bible, as we Lutherans are wont to do, they sent for a peasant; he had to pretend to be possessed by the devil. The monks

wanted to cast out the devil in the prince's presence by their incantations. The work was not done. At last they asked the dear prince to send for his Roman reliquary. It happened. As soon as it arrived, the monks took it, carried it in procession to the church, and placed it on the altar. The pierced peasant had to accompany them. Now they attacked him anew with this sacred bone box. What happened? The devil smelled these holy things in the box, which was so sensitive to him, and he drove away from the farmer with a great clatter. The people present immediately exclaimed with holy consternation: Miracle, miracle! The prince fell into a wonderful joy at this, and made up his mind to remain a faithful son, so wonderfully endowed by the pope. With this intention and joy he returned to his residence. He related the great miracle to his courtiers. The treasurer, a Cavalier, who had been with him at Rome, also heard this, and could not refrain from laughing. The prince took this very ungraciously, but he assured the treasurer that he would forgive him if he would confess the cause of his mourning. The latter happened, and the treasurer said to his noble lord: "The reliquary given by the pope was lost on the return journey from Rome. For fear of the punishment which the most illustrious prince would inflict on him, he had already collected the bones of men and animals on the way, as it would be possible, and filled a small box with them. He added, why he should not laugh now, that the ludicrous bones should have performed such a great miracle. After this narration the prince was ashamed, and became silent. But he immediately had the monks ask whether they had not another possessed man, since his reliquary could do service. There was no lack of such a one. They found a possessed man in a short time. The monks had made him possessed themselves instead of the devil. And so he was sent to the prince. The monks were summoned, and they had to invoke him in the presence of the prince, but the devil remained in the possessed man, as he had done at the first invocation. Then the monks had to take their leave, but he kept the possessed man with him. The commander now wanted to try his art on this possessed man, but he did not take his reliquary. He had his Tartar Heyducks act instead of the monks, and they beseeched him with blows and hard blows until the devil could stand it no longer, and the poor man confessed everything, saying that the monks had persuaded him to pretend to be such a one. The next day, when the monks came again, the man who was supposed to be possessed fell at the feet of the prince, begged for mercy, and repeated his previous confession. The

monk present" wanted to persuade the prince that the devil was speaking lies out of this possessed man. But the prince reproached them that if they continued to deny, his Tartars should bring them to confession just as easily as this possessed man. But they did not want to give up their backs to the Tartars for the sake of the papal shrine. They confessed the truth, but called their impiety *piam* fraudem, a holy deceit, because they wanted to strengthen the prince in the Catholic doctrine and keep him in the religion. Prince Nadzivil went into himself and came to the conclusion that this religion must look bad, that it must be confirmed with lies. Thereupon he diligently read the Holy Scriptures. He then read the Holy Scriptures diligently, found in them the reason for his eternal salvation, and some time later turned with his entire princely Hanse to the Lutheran religion. Can anyone therefore blame us Lutherans if we think like Heinrich von Hassia, who wrote about 20 years before the Reformation:

"The Mass priests say it is relics of a saint, and it may be the mouth (or other members) of an ass or malefactor, etc., etc. They are intent on avarice under the pretext of the Gospel, and seek to defraud the people entrusted to their care."

Q.

The freedom from the Sabbath of the Old Covenant, which Christians have received through the Gospel. *)

An important article of Christian doctrine is also the article of Christian liberty. God's Word says, "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage yoke." If we read the history of the church, especially that of the Reformation, we find that our fathers fought and contended for it with great earnestness from God's Word. If we read the confessions of the Evangelical Lutheran Church, we hear that every Christian should take care that his Christian liberty is in no way diminished and offended by hypocrites and enemies of the truth. It must therefore surely be a not unimportant question: In what does the freedom of Christians actually consist?

It does not consist, first of all, in a bourgeois freedom. In our new fatherland, freedom is the watchword of all speakers; freedom! freedom! is the watchword of all speakers; freedom! is the word on every lip. To all this word is sweet and lovely. Of this freedom

*) The following sermon, which was preached by Mr. Editor in the year 1812 on the 17th Sunday after Trinity in the Christ Church here, contains a subject on which there is some obscurity, and may at the same time, in the absence of Mr. Editor, serve as an answer to the attacks recently made by Methodists in their Apologist on the right doctrine of the Sabbath. B.

In the name of freedom one hopes for everything, better times, better people; indeed, one speaks of freedom as if it were the goddess of the world, and the unbelievers, who believe in no God, fall down before the image of civil freedom, as before their God, from whom alone all good things come. However highly Christians esteem civil liberty as a precious gift of God, it is not the liberty which Christ promised and brought them. Rather, Christ says that his Christians will always be the oppressed and persecuted, and that every Christian must be subject to every authority wherever he is. Freedom in Christ can be possessed even by the poorest slave, and the freest citizen can still wear the spiritual chains of slavery from which Christ has freed his own.

But even further, evangelical freedom is not freedom from God's word, will, and order. If someone is admonished here to do something that God's Word commands, or if he is warned against something that God's Word forbids, then one must often immediately hear the word: We live here in a free country, we have come of age, we will not be shackled. Even those who want to be Christians make themselves equal to the world, join in its deceitful commerce and dealings, they take part in its pleasure; they are vanity with it, and to this equality with the world they give the glorious title of Christian liberty. In particular, we see our youth in great licentiousness; no sooner are our children out of school than they ridicule our discipline, they no longer want to obey any man, they despise their parents, pastors, teachers, and masters; they are already looking forward to their civil maturity, where they then intend to shake off all discipline and order completely. And why do they do this? They think and say: We are in a free country, therefore we want to be free and subject to no one. But this is not the liberty of Christ, but of Satan, in whose ropes such wishing to be free are caught. Alas, poor men! poor, wretched youth! What men leave you free is therefore not set free by God; national custom and national freedom are not the custom and freedom in the kingdom of Christ! Oh, many a man will cry alas and woe over the liberty he has taken, when he will lie there in eternal bondage to death for it.

"If the Son shall make you free, ye shall be justly free," saith Christ. This evangelical liberty consists chiefly in three things: 1. The Christian, by faith, is free from the penalty and dominion of sin; his sins are forgiven him, and he is driven and governed by the Holy Ghost; that he need not follow the lusts of his flesh as a slave, as an unbeliever, but is made a slave of the Holy Spirit. He is driven and governed by the Holy Spirit, so that he does not have to follow the lusts of his flesh as a slave, like an unbeliever, but can resist and overcome sin and the world. the yoke of the Old Testament ceremonial and civil laws; 3. The Christian is free,

that no human ecclesiastical order may be imposed on him as necessary for salvation, but that he, on the other hand, may also voluntarily establish and maintain all kinds of human order. In these three things consists the jewel of Christian liberty.

In our Gospel today we are led to an important piece of it, namely, the freedom of Christians from the Sabbath of the Old Covenant; to this we now direct our further devotion.

Text: Luc. 14, 1 - 11.

The second part of the Gospel that has been read deals with humility. Since I have only recently spoken to you about this, let me today focus mainly on the first part of our text. Christ heals a water addict on the Sabbath day, and the scribes and Pharisees are offended by it. This calls us to consider for once the important doctrine of the Sabbath. I present to you now, therefore:

the freedom from the Sabbath of the Old Covenant which Christians have obtained through the Gospel;

we are considering
from which Christians have been set free by the gospel, and
from which Christians have not been set free by the gospel.

1.

The Sabbath, that is the day of rest or the holy. Celebration of Saturday, the seventh day of the week. The day of the week is, in my opinion, not a human order, but a holy institution of the great God. It is a holy institution of the great God.

On the Sabbath day God had rested from the works of creation, and on the same day God had brought the people of Israel out of the slavery of Egypt; this day therefore was to be the day of redemption of the two great works of God. God's.

When God gave the holy Ten Commandments to the people of Israel on Mount Sinai, he also said, "Remember the Sabbath day, and keep it holy. And how this day should be kept holy, even this God Himself revealed and commanded. On the Sabbath only works of worship were to be performed, sacred assemblies were to be held, sacrifices were to be made, prayers were to be offered, God's Word was to be preached, read, and heard; according to God's strict command, no one else was to do any work on this day, not even the servant, nor the maidservant, nor the cattle, nor a stranger when he sojourned in the land of Canaan as a sojourner. According to God's strict commandment, no fire was allowed to be lit.

Cooking the food lighted, no load carried, no journey undertaken, at all
Nothing was to be done that could disturb a complete physical rest. And all this was so strictly enjoined, that whosoever did the least work, his soul was cut off from the people of God.

should be exterminated and he should die of death. In the 4th book of Moses, in the 15th chap. told us: Once upon a time, a man was found

And Moses asked counsel of the LORD, and the LORD said, He shall surely die, and all the congregation shall stone him with stones without the camp: and all the congregation brought him forth, and stoned him to death."

As holy and inviolable as the Sabbath day had to be for the people of God in the time of the Old Covenant, it was by no means established by God for all times. The whole A. T. with its outward, ecclesiastical and civil laws and institutions was by no means to remain eternal according to God's will, but was only to serve as a preparation and preparation for the appearing of the Saviour to the world. Most of the Jews, of course, were so blind as to think that they should keep the outward ordinances of God, and thereby become righteous and blessed. But quite different was the purpose of God. God bound all the children of Israel together by strict civil laws into one people, separated from all the Gentiles, who were not allowed to mix with any others, so that one day the truth of His promise might be revealed, that Christ really descended from Abraham according to the flesh. God put a heavy yoke of outward laws upon the Israelites to test and exercise their obedience, to keep them in outward discipline and order, and to awaken in them a longing for freedom in the days of the Messiah. God gave the Jewish people all kinds of ecclesiastical commandments of holy places, holy acts, holy laws, and holy things. Holy acts, holy Holy buildings, and holy times. These were to be nothing other than paintings and models.

to the time when the promised Christ would fulfill all things. Thus Jerusalem, with its temple, to which all the Jews were bound, was a model of the true Christian church; the blood sacrifices commanded were models of the one sacrifice which Christ made on the cross of Calvary; the appointment of the high priest with his duties was a model of Christ, the true high priest, who by his own blood entered into the innermost parts of the veil, into the holy of holies in heaven, and found eternal redemption. The commanded incense was a model of the gift and grace of prayer especially given to Christians in the New Testament, the outward cleansing a model of the inward, and the bodily fasting a model of spiritual abstinence. To this belongs also the institution of holy times, such as the new moons, the great day of atonement, and the Sabbath. The Sabbath was a model of the Sabbath or rest of Christ at the end of His redemptive work in His tomb, and a model of the continual Sabbath, which

Christ wanted to do in the hearts of his believers already here, until he brings them to the eternal Sabbath in heaven.

With the appearing of Christ, therefore, the whole outer framework of the A. Testament reached its finality. The civil law of the

Jews no longer bind us, since the fence that was drawn between Jews and Gentiles has now been broken down in the N. T., Japheth has been received into the tabernacles of Shem, the Gentiles into the citizenship of Israel, and Jews and Gentiles have been gathered into one flock under one shepherd through the gospel. Christ has taken off from us the oppressive yoke of innumerable outward statutes by his future into the flesh; the time of preparation has ended, and with Christ freedom from all servile service has been given to us. No particular place, no particular house, no particular ceremony, no particular time of the Old Testament now binds us; all the shadows of Christ are taken away, after Christ, as the body itself, has come; all the examples of Christ are now taken away, after Christ has appeared as the true, as the essence.

That the old covenant with all its shadowy work would not last forever was already revealed in the Old Testament. Already Moses proclaimed in the 18th chapter of his 5th book that only after him the right prophet would be raised up by God, whom Israel should obey. Furthermore, the prophet Jeremiah foretold in the 3rd chapter of his book that when all the nations would gather at Jerusalem for the sake of the name of the Lord, there would be no ark of the covenant and no sacrifice. And in the 31st chapter he saith, Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt; which covenant they kept not, and I constrained them, saith the LORD. But this shall be the covenant after that time; I will put my law in their hearts, and write it in their minds." Jeremiah clearly states that the outer commandments of the old covenant have no eternal validity, but will be abrogated by a new covenant. Isaiah adds in the last chapter of his prophecies that in the New Testament there would no longer be a specific Sabbath, but "one Sabbath after another," so the children of the new covenant would keep the Sabbath every day.

We find this abundantly confirmed in the whole of the New Testament. As soon as Christ began his teaching ministry, he began to soften the severity of the Mosaic law, not only healing the sick on the Sabbath, as in our Gospel, but also having his disciples pluck out ears on the Sabbath, even though the greatest need was not yet present, thus showing that the end of the Mosaic Sabbath was at hand. After the curtain in the temple was torn in front of the Holy of Holies at Christ's death, and thus a sign was given of the complete abolition of the Levitical service, it was now brightly and clearly taught by the holy apostles. The apostles clearly taught that no Christian should ever again observe the Jewish Sabbath.

is bound. Thus saith St. Paul in the 2nd chapter of his Epistle to the Colossians, "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths, which is the shadow of things to come, but the body itself is in Christ." Sunny bright is here proclaimed to all Christians the freedom from the Jewish Sabbath, and made their duty to have the observance of no particular day laid upon their consciences as a commandment of God. When among the Galatians false apostles invaded, who persuaded the Galatians to keep appointed days, because God had so commanded, and as if it were a downright sin not to do so, the apostle cried unto them, "Ye keep days, and months, and feasts, and seasons. I fear yours, lest perhaps I have labored with you in vain."

Recognize from this that Christianity is not a religion in which Christians have been given new laws by Christ concerning certain times, places, and other externals; no, all Christians have attained perfect freedom from these through Christ, and they now have no other commandment than love. St. Paul, in his Epistle to the Romans, says that weak believers are not to be vexed nor judged, but to bear and endure, if they still keep the days, but he also says: "The other keeps all the days alike, and he that keeps nothing does it to the Lord." Rom. 14:5, 6.

But how? some of us may say, is it not commanded in the New Testament to keep Sunday instead of Saturday? Many believe this, but where is it written? It is true that Christ says at the institution of Holy Communion: "This is the day of the Lord's Supper. But where is it written that Christ, at the institution of Holy Communion, says, "Do this?" Baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Spirit." Christ also saith, at the institution of the holy ministry. "As the Father hath sent me, even so send I you." But where does Christ say, "Keep my day"? God sanctified and blessed the Sabbath in Paradise, but did he then say that man must keep it? No, my brethren, as the Gospel no longer commands us to worship in the temple at Jerusalem, but in spirit and in truth; so it no longer commands us to worship at a certain time. Whoever thinks that Sunday has taken over all the rights of the Sabbath, and that only the day has been changed, is bound by the whole severity of the OT, and should not dare to light a fire on the new day of the Lord. But let this be far off! The first Christians believed that in the time of the New Testament they had to celebrate the Sabbath daily and serve God daily and keep Easter daily. But for the sake of order, the holy apostles appointed the first day of the week as the day of Christian assembly.

Christ is come, and with him all outward laws are fallen; "for in Christ," says St. Paul, "neither circumcision nor foreskin counteth for anything, but faith working through love."

The precious symbolic books of our Evangelical Lutheran Church interpret the article of the justification of the sinner by faith alone so loudly and purely. How, then, do our confessions speak of the Sabbath? In the last article of the unaltered Augsburg Confession, the opinion that the Sabbath is justified by faith alone is most definitely rejected. Confession, the opinion is most definitely rejected that it should be a mortal sin to do manual labor on a holiday, "even without the annoyance of others. In the same 28th article of the A. Confession, Sunday is reckoned among the ordinances and ceremonies which were freely instituted by the apostles for the sake of order, unity, and peace. It says: "Those who think that the ordinance of Sunday was established as necessary for the Sabbath are very mistaken, for the holy Scriptures have abolished the Sabbath. Scripture has abolished the Sabbath. The Christian church ordained Sunday, that the people might have an example of Christian liberty, that they might know that neither the keeping of the Sabbath, nor of any other day, was needful."

Thus it is beyond all doubt that Sunday is not a commandment of God, but a free institution of the Christian church in commemoration of the resurrection of Jesus Christ and the institution of the holy ministry. It is intended for the holy assemblies of Christians. The Sunday is a free institution of the Christian Church. The Sunday is mentioned in the Holy Scriptures. It is mentioned in Scripture, but nowhere commanded; it is a piece of Christian freedom.

But, beloved, now that you have heard what Christians have been set free from by the gospel, let us now hear, secondly, what Christians have not been set free from.

2.

The question now arises: Has the Christian only nine commandments? Has the third commandment, "Thou shalt keep holy the feast day," been completely abolished by the gospel? Is this then the right use of Christian liberty, if we devote no day at all to public and private worship? Is the evangelical liberty of the Christian church to be understood in this way, that it is conducted therein without all discipline and order, according to every heart's free will and desire? Are the Christians a bunch of people, where each one does what he wants, where there is no cohesion, no harmony, no orderly community of worship? Are those, then, who rightly understand Christian liberty, who do not celebrate Sunday, who do not ask for church and worship on Sunday, who go about their business, or who prefer to devote the day to walking or to lying in tabernacles, to be true Christians? Let that be far from us! This is not the use of Christian liberty, but its abuse; by it Christ and the liberty which he has given us by his precious

Blood purchased, profaned, and defiled, as though Christ by his suffering and death had purchased for us levity, disorder, and liberty of the flesh.

Nay, first of all, the third commandment, in its spiritual sense, is not given to the Jews only, but to all men, and it remains in its power until the last day. The definite outward form in which this commandment is to be fulfilled, the definite day, the definite ceremonies of time and place, which lie in this commandment, are, of course, given only to the Jews, but the third commandment has a core which also concerns Christians. According to the Gospel, therefore, Luther declared: "We ought to fear and love God, not to despise the preaching and his word, but to keep it holy, to hear it gladly, and to learn it." From this no man who desires to be blessed is exempt. The Christian church is not free from the use of the divine word; it must see to it that it is preached in it, held holy, gladly heard and learned. Christians, if they wish to remain a Christian church, should come together to hear God's word, to pray together, to praise and thank God, to administer the holy sacraments together, and to celebrate the holy gifts together. If Christians did not do this, they would not be able to do it. If Christians did not do this, they would despise Word and Sacrament, which alone sanctifies them, and they could not attain to Christ's promise: "Where two or three are gathered together in my name, there am I in the midst of them." But the same Colossians, whom the apostle exhorts not to be conscience-stricken about certain days, the same apostle commands, "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms, and hymns, and spiritual sweet songs, singing unto the Lord in your hearts." So Christians have not become free from this.

Yes, you say, this is true, but did not the apostle himself say that we should not be conscience-stricken about certain holidays? Without doubt, let no man think that God binds us to any day by laws and commandments. But God not only commands Christianity to listen to his holy word, but he also calls its people to it. But God not only commands Christianity to hear his holy word, but he also calls out to it through the holy apostle: "I am the Lord. I am not a God of disorder, but of peace; let all things be done honestly and in order." But how would it be possible for things to be honest and orderly in the church of God, if Christians did not fix a certain day or days, on which they would lay aside the works of their earthly profession, and come together to practice God's word and prayer together? What would become of a church if no day were appointed, and one wanted to hold Christian assembly, sacrament, and preaching today, another tomorrow? The church would be devastated and broken up; instead of every day, no day would become a Christian Sabbath. Of a Christian order in its associations

Thus, the church has not become free either.

But at last another says, I have so much knowledge, so much faith, and so much zeal by the grace of God, that I have no need of a certain day; every day I keep the Sabbath; why should I have the yoke of a special day put upon me?-If thou, O Christian, art as strong as thou thinkest well thyself,-thank God for his great grace. But consider, thou hast yet flesh and blood, thou hast yet something in thee that wants to be driven, awakened, and encouraged, therefore thou shalt not be safe, and for thy own sake alone thou shalt not despise such a glorious means as the public Sunday celebration is. But supposing thou thyself to have no real need of this means, many others in the Christian community have need of it; There are children, there are the simple and the weak, there are the sluggish, and there are those who have fallen, who are in great need of a special day on which they may leave their earthly labors to hear and read God's word diligently and without hindrance, to pray and sing, to admonish, to chastise, to comfort, and to encourage themselves. May you now exclude yourself there? May you by your example lead others who need it to despise this means of edification? Mayest thou also vex the least of them that believe on Christ? Must you not do everything that not only you may be strong in the faith, but that also more and more may be brought to it through public preaching and public confession every Sunday? Consider, O Christian, what the apostle lays on thy heart here, saying, "Thou hast all power, but all is not pious." Hear then, thou strong Christian, I admit to thee, according to God's word, that thou hast power to keep the Sabbath every day, and not to set apart a certain day for it, but this would not be pious; thou wouldst thereby break up Christian love, concord, and fellowship; thou wouldst thereby hinder the edification of the church; thou wouldst thereby become the cause of many not coming to knowledge at all, or falling away again, and losing God's grace. So the Christian is not free from this service of love to his neighbor either.

Certainly, my brothers and sisters in Christ JEsu, it is my duty not to conceal from you anything that belongs to the jewel of Christian freedom, but I must also warn everyone not to misunderstand this precious freedom. The believing Christian is free from all laws, it is true. "No law is given to the just," saith St. Paul; that is, there is no longer any curse or constraint of law upon the justified. Now when false Christians hear this, they believe that therefore through the gospel the Christian has obtained a greater liberty to do something sinful or to refrain from doing something good. But never! Christ has indeed, through the gospel, freed his Christians from the curse and constraint of the law.

But not that they are free to do as they please, but on the contrary, through the gospel Christ changes men's hearts so that they do much more good without the constraint of the law, with a willing, joyful, and glad heart for the love, thanks, and praise of God for his grace. True Christians are by faith other people, such a people as do not ask after the law, who do not first allow themselves to be compelled by it, because it is written, "Thou shalt, thou shalt!" No, out of the voluntary impulse of love poured out in their hearts, they do all kinds of good wherever they can. And so it is with the order of Sunday observance; a Christian knows well that it is free, but for that very reason he keeps it all the more willingly and cheerfully, allowing no one to compel or urge him to it; he keeps it out of love to the word of God, out of love to the order, out of love to his weak neighbor. In the grace of the New Testament he keeps Sunday as holy as any Old Covenant believer keeps his Sabbath.

So then we must finally conclude here: He who despises and neglects the celebration of the Lord's day does not therefore act as a Christian, not as a believer; for in the case of such a one it is said, "What is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, is for instance a virtue, is for instance a praise, I think after." The old strictness of the Sabbath is not to prevail on the Sunday of Christians, still less are works of charity and love to be forbidden among Christians in Pharisaic holiness; But whosoever shall use Sunday, which the Christian Church hath appointed for works of worship, for the glory of Jesus Christ and his glorious resurrection, for the honour of the preaching of the gospel, for the salvation of souls; whosoever shall on that Sunday, without necessity, for instance, for avarice or the pleasing of mankind, be devoted to the works of his profession, and without necessity miss the preaching and the public worship; whosoever shall on that day indulge in worldly pursuits, seeking worldly entertainment instead of conversation about divine things: He shows contempt for the word of God, contempt for Christian discipline and order, and contempt for his weak neighbor, whom he annoys; he sins against God, against his neighbor, against himself, and against the whole Christian community.

Consider what Christ, the Lord of the Sabbath, did. He preached in the open air or in the synagogues to the people who listened to him; then his disciples, eager for salvation, came, and to them he expounded and repeated his sermon, or, on receiving an invitation, he paid a visit to friend or foe, and taught, admonished, comforted, and punished. If we want to be Christians, let us also follow Christ here. In the days of the Lord let us hear the word of God with a humble, hungry, and thirsty heart, and to

If we sigh to God that he may give us a word, a saying, a comfort, an admonition, or a punishment, and bless us, we shall never go away empty. When the public service is over, let us faithfully use the remaining time, either alone or with Christian brethren, for further reflection and discussion of what we have heard, with heartfelt prayers, so that we will certainly end each Sunday evening strengthened and edified, and begin the new week with all the more confident courage.

Consider, my brethren, our Christian forefathers knew Christian liberty well and better than we do, and yet how careful they were in their Sunday observances! If we want to be Lutherans, let us return to their zeal, and the freer we recognize ourselves, the more voluntarily we will keep the good Christian order.

Let us further consider that the authorities of our country have given strict laws concerning the celebration of Sunday; here we must obey not merely out of necessity, but for the sake of conscience, not as members of the church, but as subjects. This is what the Word of God tells us: "Let every man be subject to the authority that has power over him, for there is no authority without from God; but where there is authority, it is ordained of God. Whosoever therefore shall oppose the authorities, opposeth the ordinance of God: but they that oppose shall receive judgment of themselves." No Christian liberty applies here. Whoever in the least does on Sunday what the authorities have forbidden, resists God and awaits his judgment.

So let us offer our hands to one another, that the day of the Lord may be celebrated among us in a Christian manner by young and old, let us ask God for the preservation of His Word and Sacrament, keep it holy, gladly hear and learn it, so that we will not be excluded when the eternal Sabbath begins in heaven. To this end may JEsus Christ help us all. Amen.

Some oddities from the last hours of so-called strong spirits or free thinkers.

The great philosopher Kant died under the delusion that he was a goose, and could only be calmed by pre-sprinkled barley.

Plattner persisted in his unbelief to the end, and yet he passed away under the most terrible fear of the devil, whom he had always denied from the cathever.

The sceptic (doubter) Condorcet poisoned himself in order to escape the scaffold to which his former republican friends had wanted to put him.

After Carl Blount had written many things against Christianity, he wrote a treatise in which he wanted to prove that even a Christian could marry his brother's widow without incest, since he had fallen in love with his brother's widow. Since he despaired of obtaining the permission of the English Church for this marriage, he wrote a tract in which he wanted to prove that a Christian could marry his brother's widow without incest,

he ended his life by committing suicide.

After the God-denier Th. Hobbes had, during his life, always represented Christianity only as a bogeyman, with which clever statesmen had sought to frighten the people and keep them in check, this otherwise very astute man at last fell into such a childish fear of ghosts that he dared not be alone anywhere.

The famous satirist Swift, who during his life not only mocked people, but also religion itself with the most biting ridicule, designated in his will the largest part of his fortune to a hospital for moonstruck people and idiots, "in order," as he himself says, "to show with a satirical train that no country needs it so much. God, however, caused Swift himself to die at last in madness.

The famous Rousseau believed for the last twenty years of his life that all men were conspiring against him, and he was so convinced of this general conspiracy in his suspicious madness that he mourned the death of King Louis the Fifteenth because the latter had hitherto shared with him the general hatred which was now united in him alone.

John Wilmot, Earl of Rochest er, had enjoyed a Christian education; nevertheless, he allowed himself to be carried away into the most terrible sins and vices, and therefore became a denier of God. At last, however, a sickness became the occasion of his salvation; he deeply lamented and detested his former life. In order, however, to remove as much as possible of the annoyance he had given to the world, he left a written declaration, which he signed and sealed shortly before his death, and which, in accordance with his express wish, had to be read aloud publicly at his funeral sermon.- It reads thus: "To all those for the good of whom I may have provoked to sin by the example of my life, I leave this declaration of mine, which is hereby made before the face of the great God, who knows the inward parts of all hearts, and before whose judgment I am now to stand. I curse and abhor my whole course of life before filed. I cannot marvel enough at the goodness of God, that He has made me see and know my shameful opinions and evil life; for I have hitherto walked in the world without God, and have been a despiser of the Spirit of grace. Let the chief testimony of my love to God be, to exhort others in the name of God, to consider the welfare of their immortal souls, not to deny His existence, or providence, not to despise His goodness, not to jest with sin, and not to mock the pure and glorious faith of my given Redeemer, as by whose merit I, as one of the very greatest sinners, hope to obtain grace and pardon.-Sealed in the presence of John Rochester, Anna Rochester, Robert Parson, the 19th of June, 1680."

Usefulness and misery of the sacrament.

Emperor Maximilian once lay in front of a fortress and wanted to take it by storm the next day; he therefore held a banquet the night before with his most distinguished warriors; all were cheerful, only one

sat sad and gloomy. The emperor saith unto him, How sad, captain? The latter answered, "Most gracious lord, I have great cause for my melancholy. Maximilian says: Is she then to be advised? The cavalry captain answers: Yes, your Imperial Majesty could well help me. The Emperor exhorts him to say what ails him. The cavalry captain says: Yes, if your Majesty would not become angry and cast a grudge on me. Maximilian replied: You may rely on my imperial word, so it shall be. Only say straight. Then the cavalryman speaks: "Most gracious lord, we shall fight with the enemy tomorrow; now the sword eats this one, now that one, as David says 2 Sam. 11. H.N66P8 kortuna, Kolli, i. e. nobody knows who buries the last one. But I have an evil conscience, and am anxious how I may be saved in case of need, for I have embezzled 30,000 ducats from the pay of the men of war; if your imperial majesty will bestow and forgive me this, then I will be happy and behave the more chivalrously tomorrow." Maximilian considers, smiles a little, and says: "It is not a small thing, but all is given to you, forgiven and forgotten, only be cheerful, tomorrow a bold heroic deed can replace everything. The captain thanks him most gratefully. But he is not satisfied with these words, but says: "Your Majesty, be so humble, and drink me a good drink, that I may know that it is forgiven and forgiven. This the emperor did. - God also acts in the same way with us in mercy, first letting us know and hear his will through his word, and then also letting us see his opinion with our eyes in the holy sacraments, so that our heart may break through all unbelief and doubt.

(Herberger's Postille.)

The Word alone gives rest.

To the Lutheran preacher Gigas, Mathesius once wrote the following: *O mi Gigas, sis tenax verbi*, i.e., O my Gigas, stand fast by the word. Some years ago, when I lost the four words, "This is my body," and looked at them with the eyes of a man, I was frightened and fell into great temptation, fear and tribulation. But I stopped praying, and again took hold of my mother's breast (Ps. 13l.), and here I let the great arithmeticians, Ptolemy and Euclides, go away with their measuring and calculating: then again I became quiet and joyful in my conscience. For this I thank God for all eternity.
extus non fallit: multos speciosa fefellit Glossa; Dei verbo nitere-tutus eris.

This is:

ne text of the writing cannot deceive, but the bell, so hang on:
herefore trust in the word alone, and thou shalt be undeceived.

Paid.

ahrg, Messrs. Pastor Selle, Ziihlisdorf, Pastor Ernst (5 Er.), Past. Bürger (2 Ex.), Past. Winkler, Bließ, Past. Schuster, Ohm. alf of the 3. Jahrg, Messrs. I. Heinke, F. Lange, Kauffung. 1st half of the 4th year. Mr. F. Lange.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

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Excerpts from Luther's writings on usury. *)

(See: Luth. Works. Hall. A. Tom. X.)

From Luther's, "Great Sermon on Usury."
From the year 1519.

"First of all, it is to be known that in our times (which the apostle Paul proclaimed in 2 Tim. 3:1 to be "dangerous") avarice and usury have not only broken down in all the world, but have also taken upon themselves to look for some covers under which they might freely practice their wickedness. And has almost come to the point that we regard the holy gospel almost as nothing. Gospel for almost nothing. Therefore it is necessary for every man in these perilous times to take good care of himself, and to walk in the affairs of temporal goods with right discernment, with diligent attention to the holy gospel of Christ our Savior. Gospel of Christ our Lord.

Secondly, it is to be known that there are three different degrees and orders of doing well and meritoriously with temporal goods. The first, if any man take us any temporal thing by force, we ought not only to let it go, but also to be ready, if he would take more, to let it go. Matth. 5, 40. - Christ saith not, Give him the coat also; but let him have the coat also." p. 978-79. - "No excuse will avail; it is bad a commandment, which we owe to obey, as Christ and his saints in their lives have confirmed and set before us the same. God does not care that the right, whether spiritual or temporal, should allow violence to be resisted by violence. - Strife in judgment punisheth neither pope nor emperor, but it punisheth Christ and his doctrine." p. 983. - "But this should be done in such a way that no one would be the plaintiff himself, but the others, in brotherly faithfulness and care for one another, would declare to the authorities this innocence and that injustice, so that the

The victim should ask and defend that his cause not be avenged; again, the others should not desist until the evil was punished. Yes, the sufferer should ask and defend that his cause not be avenged; again, the others should not desist until the evil was punished; then it would be friendly, Christian, and brotherly, and the sin would be considered more than the harm. Therefore St. Paul punished the Corinthians, I, 6, 8, because they were just with one another, and did not prefer to suffer harm and deceit; though he allowed their imperfection to make them judges of the least of them; but he put them to shame, that they might know their imperfection. Therefore they also that judge and fight for temporal good must be tolerated, as the soft childish Christians, whom it is not necessary to cast down for the hope of their amendment. But let it be said to them that the same thing is not Christian nor meritoriously well done, but a human and earthly work, more hindering than helping to salvation." Such commandments are intended to detach us from the world, and to make us desirous of heaven; but where God has not allowed us to be wronged and displeased, the human heart will not be preserved: it becomes too deeply entangled and involved in temporal things, and from this follows weariness and carelessness of the eternal goods in heaven." p. 986.

"Now the other degree follows, which is that we should give freely to everyone who needs or desires it. Matth. 5, 42. 'Whosoever shall ask of thee, let him have it.' - Deut. 15, 11. 14. Now if God has commanded this in the A. T., how much more shall we Christians not be bound to this alone, that we let none go hungry nor begging." p. 986-87. - "Luc. 14, 12-14. - O how dreadful judgment will fall upon these same secure spirits, when it shall be asked at the last day which they have given!" p. 888-89. - "The commandment is common to all men said Matt. 5, 42. 'Give to him that asketh thee,' and Luc. 6, 30. is clearly expressed, 'To every one that asketh thee give.' Here the enemy or adversary is not excluded, but included, as there the Lord declares Himself, saying, 32, 35: 'If ye love them only,' 2c. If ye only do them good 2c." p. 889. "It would be enough to give the few parts to churches, altars, vigils, testaments, etc." p. 889.

and such like, and let the right current go to the commandment of God, that the good among Christians toward the poor may be greater and more shining than all the churches of stone and wood. We will not reject the building and decorating of goodly churches, which we cannot do without, and the worship of God being held in the most ornamental manner; but there ought to be a measure, and more respect, that what is ordained for the worship of God should be pure, rather than delicious." p. 992. - "A little piece has been found, which teaches in a masterly manner, how we may surround such a commandment, and deceive the Holy Spirit. It is said that no one is obliged to give to the poor, because they are in the greatest need. For this purpose they have reserved to them to discuss what is the greatest need. So we learn that no one should give or help until they die of hunger, freeze to death, perish, or run away from poverty or guilt. But the mischievous gloss and the deceitful addition are put down in one word, which is thus, Luc. 6:31, Matt. 7:12, What thou wouldest that another should do to thee, do thou also. No man is so foolish, that he would not have given him ere his soul was gone out of him, or that he had run away from guilt; and then let him help, when it may not help." p. 993-94.

"Now we come to the third degree, to deal in temporal goods. This is, that we should lend and borrow willingly and gladly, without all charge or interest. Matt. 5:42: And whosoever will borrow or lend of thee, turn not away from him; that is, refuse him not. This degree is the very least, and is also commanded in the Old Testament, where God saith Deut. 15:7, 8: If any of thy brethren become poor in thy city 2c. 2c. - Not all are one to whom we ought to lend; there are many who lend to the rich, or to good friends, more because they seek favour, or are their kinsmen, than that which God commanded; for God's commandment saith, There is toil and labour, and no man will lend, except it come to the greatest need, that to lend is never profitable. - But in his commandment Christ excluded no man; yea, he included all manner of persons, even the enemies of Luc. 6:34: If ye lend only unto them of whom ye wait that they may lend unto you, ye shall lend unto them.

*) By sharing these excerpts on a very important subject with our readers and recommending them to the most attentive study, we hope to awaken in our readers the desire to have Luther's incompletely excerpted and delicious writings on this subject in their entirety.
D. H.

What good thing is this? For wicked sinners lend one to another, that they may have the same again. You should lend and not wait for anything in return. - To lend is of a kind and nature no different than to lend to another for nothing, with conditions to take the same or the same again, and not for a while. p. 996. - "Luc. 6, 35. ye shall lend, and not wait for any thing of it; that is, ye shall lend to them that may not or will not lend to you again. If we look rightly on the word of Christ, teach not to lend without a deposit; for this is not necessary to teach, seeing there is no lending but without a deposit; or if it be with a deposit, it is not lending. - He that lendeth so as to put up, lendeth not, neither selleth he; therefore it must be usury. - From this it follows that usurers are all those who lend wine, grain, money, and the like, to their neighbors in such a way that they oblige them to pay interest for a year or for a specified period of time, or they burden and overcharge them, so that they must return more or something else that is better than they have borrowed. And that these men may see for themselves how wrong they are doing, as it is well known, we have set three laws before their eyes. 001 This present gospel. Which commandeth that we should lend. Now to lend is not to borrow, except it be without any increase or profit; as it is said. And though sometimes the treacherous avarice paints it a color, as if it took the rest for a gift, it is no help if the gift is a cause of borrowing, or if the borrower prefers not to give where he would freely borrow; and especially is the gift suspicious if the borrower gives to the lender, or the poor man to the haves. For it is not to be supposed, of course, that the poor man gives to the haves of his own free will, but necessity presses him. On the other hand, this is against the natural law, which the Lord also points out, Luc. 6, 31. Matth. 7, 12. What you want 2c. Now there is no doubt that there is no one who would lend him rye for grain, evil coin for good, evil merchandise for good merchandise; indeed, every one would rather have good merchandise lent to him for evil, or good merchandise lent to him without a premium. Therefore it is clear that such lenders act contrary to nature, sin mortally, are usurers, and seek their neighbor's harm for their profit, which they do not want to lend again from others, and thus act unequally with their neighbor. Third, it is also contrary to the old and new law, which says, Thou shalt love thy neighbor as thyself. But such lovers love themselves alone, seek their own alone, or do not love or seek their neighbor with such loyalty as themselves. Here some move two contradictions. The first is, If then lending is done, it is lost. the interest, i.e. the benefit which they meanwhile wish to derive from the goods lent.

The other is the great example that it has become the custom everywhere in the world to lend for profit, and especially because the scholars, priests, clergy, and churches do so, that the improvement of the churches, spiritual goods, and worship is sought therein; otherwise there would now be very few Christians in the world, and it would be difficult for anyone to lend. Answer: All this is nothing spoken. In the first place, if it be taken from thee, or if thou givest to any for nought, thou shalt lose the interest and use of it: why then seek and keep it in lending? For he that contemplates giving and lending must first contemplate the interest, or he will be called neither giving nor lending. Otherwise, whether it is customary or not, it is not Christian, nor godly, nor natural, and no example can help it. For it is written, Exodus 23:2, Thou shalt not follow the multitude to do evil, but shalt honour God and his commandments above all things. But that the clergy and the churches do this is so much worse. The worship of God is not improved by this, but is corrupted. But if any man for this cause complain of lending to his neighbour, it is a sign of his great unbelief, that he despiseth the comforting promise of Christ, when he saith, Luc. 6:35, If we lend and give, we are the children of the Most High, and our reward is great. And he is not worthy of such a consoling promise who does not believe it, and who acts according to it in his works." p. 996-1001.

"In the purchase of interest there is a pretty shine and glitter, how one may weigh down other people without sin and become rich without care and trouble. For in other dealings it is obvious to everyone himself where he gives or possesses too expensive, false goods, false inheritance, false property; but this nimble and new-found business often makes them a pious and faithful protector of damned avarice and usury. Although the same purchase of interest is now confirmed as a proper purchase and lawful trade, it is nevertheless hateful and hostile for many reasons: 1. that it is a new, nimble invented thing, especially in these last dangerous times, when no good is invented any more, and all men's minds and thoughts strive unbridled only for good, honor, and lust, and we read no example of this purchase in the ancients - 2. that, as they themselves must confess, it is a new thing invented, especially in these last dangerous times, when no good is invented any more, and all men's minds and thoughts strive unbridled only for good, honor, and lust. 2. That, though they themselves confessed how cheap it was, yet it had an evil appearance and a wicked form; and St. Paul commanded that all wicked and wicked forms should be shunned, though they were otherwise in themselves cheap and right. 1 Thess. 5, 22. shun all evil appearances. 003 That it may hardly be that the same purchase, though it be without usury, is not contrary to the laws of natural and Christian love. 004 Every man must confess that this purchase, whether it be usury or not, doeth the same work that usury doeth, that is, that it grieveth, leeches out, and bringeth to ruin all countries, cities, lords, and people. Now

the Lord taught, Matt. 7:16, 20, not to know the fruit from the trees, but the trees from the fruit." p. 1002-4.

"Therefore it is not enough that this purchase should be saved from usury by spiritual law. Money gained by gambling is not usury, but it is not gained without selfish love and without sin; nor is the wages of common women usury, but they are earned by sin; nor is property gained by swearing, swearing, or breaking the law, usury, but it is gained by sin. For this reason I cannot conclude that those who buy interest are right and just who have no need of it. Yea, I say freely, and warn that the rich, who have no need of this purchase, but only to increase their interest and goods (not minding that others are burdened thereby), are in great danger; nor do I respect that he is permitted to do the same, as some miserly bladders do, who take up interest on named days, and freshly again drive the same also on interest, that always one interest drives another, as the water drives the mill wheels. Which is so open and impudent a covetousness, that no man, though he be gross, cannot deny it: yet all this is thought to be cheap. - That which is of God is against sins and all evil; but this commerce freely gives its will to your avarice, therefore it must not be of God, as it is now in custom." p. 1004-5.

"Now let us see the reason by which this delicate bargain is approved. It is a little word, which in Latin is called *Inte reffe*. This noble, precious, tender little word reads in German as follows: "If I have a hundred guilders, so that I may acquire five, six, or more guilders in trade by my toil and care for a year, I put them from me to another on a fertile estate, so that not I, but he, may trade on them; therefore I take from him five guilders, which I might have acquired, and so he sells me the interest, five guilders for a hundred, and I am the buyer and he the seller. Now here they say: the interest purchase is cheap, because I might have gained more annually with the same guilders, and the interest is right and sufficient. All this has such a pretty appearance that no one can blame it. But this is also true, that such an interest is not possible to have on earth, therefore that another interest is contrary to it; which is done: If I have a hundred coins, and am to make a bargain with them, I may meet with a hundred dangers, that I shall gain nothing, and lose four times as much for the sake of the same money; or be unable to make a bargain because of sickness, or have neither goods nor chattels; and there are innumerable other cases, as we see, that there is more ruin, loss, and damage, than gain; so the interest of loss is as great, or greater, than the interest of gain. Now where the interest would buy on the first interest alone, so that

If there is no such danger or trouble, and if it never happens that he loses more than he invests, and thus invests the money as if it were all and always without any other interest, it is clear that the purchase is not based on anything, because such an interest cannot be or be found. For in such a purchase he finds goods always present, and may act sitting still, sick, child, wife, or how unfit he may be, who may be none in trade and commerce with mere money. Therefore they that look and act on such interest alone are worse than usurers; yea, they buy the first interest by the other interest, and gain even thereby, as other men lose with it. - Money on interest has a base that grows without ceasing, and carries from the earth without care of loss to the principal sums. But money in commerce has nothing certain, so there is no interest here, for by chance there is nothing to build on. - Since it is not possible to obtain a reason with any money, it is also not possible to buy interest for any money. Therefore it is not enough to say, with so much money I would like to buy so much interest on one ground, therefore I take cheaply so much interest for it and let another take care of the ground. For in this way it is intended to attribute a real estate to any money, but this is not possible, and great hardship must result for the land and the people. - Therefore, it should not be permitted to buy interest with mere money, undisclosed and undetermined, the reason for the interest in particular, as is now the custom among the great merchants, and they go there and put the money on a common and undisclosed ground. For in doing so, they give the nature and kind of money that is only its luck and chance. It is not the nature of money to buy land, but it may happen that land is offered for sale at interest, so that some money may be of use, but this does not happen to all land or to all money. For this reason the land should be named and actually determined. If this were done, it would become clear how much money would have to remain interest-free in a store or box, which now yields interest and yet has no other color, except that one sings in a common way: I would like to buy so much interest for it on one ground, and that should be called interest. Yes, my dear, my money would buy my neighbor's house, but if it is not for sale to him, my money's liking for his interest is nothing. So it is not all money's good fortune to buy interest on a property, and yet they want to buy interest on everything that may be coined; these are usurers, thieves, and robbers, for they sell money's good fortune, which is not theirs, nor is it in their power. - Now the rich merchants want to sell their money's fortune, and they want to sell it vainly without misfortune, and they want to sell other people's will and courage, and it depends on them whether they want to sell or not.

The thirteenth bear skin is sold, and this is the only thing about this purchase, that he is not a usurer, and does more than all the interests, that the bondsman has his interest in all danger, and is more uncertain of it than all the rest of his goods. For the interest man with his goods is subject to the power of God, to death, sickness, water, fire, air, hail, thunder, rain, wolves, beasts, and the manifold harm of wicked men. These dangers all affect the lord of the interest, for his interest is based on them and not on other grounds. Nor is he entitled to interest on his money before it has been paid, unless the manservant or seller of the property is actually determined to use his work freely, in good health, and without hindrance - so if the manservant does not succeed in his work after his diligence, he shall and may say to his lord of the manservant: "I owe you nothing this year: This year I owe you nothing, for I have sold you my labor and toil to bring in interest on such and such an estate; that is not advisable for me; the loss is yours, and not mine, for if you want to have an interest in gaining, you must also have an interest in losing - and which landlords do not want to suffer this, they are as pious as robbers and murderers, and snatch from the poor man his goods and food. Woe to them! - The same kind of interest-buying is done by those who would lend or give to them, but it is of no use at all, because God's commandment stands in the way, and he wants the poor man to be helped by lending and giving. To On the other occasion it happens that the buyer and seller, both needing their own, are therefore neither able to lend nor give, but have to help themselves with the bill of sale. If this is done without violating the ecclesiastical law, that one gives 4.6 fl. to the hundred. But let the fear of God always be careful that it fears more to take too much than too little, lest avarice break in beside the security of a fair purchase; the less to the hundred, the more godly and Christian the purchase- but in my darkness I think, if we would keep Christ's commandment in the first three degrees, the purchase of interest should not be so mean or needful, unless in large appreciable sums or brave goods. But it enters into pennies and farthings, and is practiced here in very small sums, which are easily furnished by giving or lending, according to Christ's commandment, and yet will not be called covetousness. But here they go on, and say, the churches and clergy do this, and have power, because such money comes to the service of God- Take away the name of the church, and say, it is the covetous covetousness that does it. That is, to serve God, to keep his commandment, that no man steal, take, translate, or the like, but give and lend to the needy. Thou wilt destroy such true worship, that thou mayest

If thou buildest a church, and setteth up an altar, and readest, and singest, which God hath not commanded thee, it is better to make one divine endowment out of ten, than to keep much contrary to God's commandment. - Not a few purchasers want to be sure of their interest and goods, and for this reason they give money to themselves, so that they will not be in danger, and they would much rather that other people should work with it and be in danger, so that they may be idle and lazy in the meantime, and yet remain or become rich. If this be not usury, it is almost like it. If this is not usury, it is almost similar to it." p. 1005-1015. "Where this leads to the buyer wanting his interest paid in full, regardless of the fact that the seller has suffered damage to the property or the pledge, as often happens without the seller's knowledge, then the buyer is a robber before God and the world, and takes away his sweat and blood. For the danger of the cause is on the buyer's side, that he may be as uncertain of his interest as the buyer is of his principal money, both of which are in the hands of God for the sake of their goods. Summa, I think that the purchase of interest is not usury, but I think that its nature is that it is sorry, that it must not be usury: it is not lacking in will, and must unfortunately be pious." p. 1023-1025. (From the year 1519.)

om Luther's: "Admonition to the Pastors against the

Preaching usury." (1540.)

"Let it be clearly and plainly declared to the people, I., concerning lending and borrowing: where one lends money and demands or takes more or better for it, that is usury, condemned in all rights. Therefore all those who take 5, 6, or more to the hundred of the same money are usurers; and they know how to judge themselves, and are called idolatrous servants of avarice or mammon, and may not be saved, except they repent. In the same way it should be said of grain, barley, and other goods, that if one demands more or better for them, it is usury, theft, and theft of goods, for to lend is to give someone my money, goods, or equipment, so that he may use them as long as he needs them, as long as he needs it, or I can and will, and he gives it back to me in due time, as good as I lent it to him, as one neighbour lends another a bowl, a jug, a bed, clothes, so also money or money's worth, for which I am to take nothing." p. 1025-26.

Thus says Junker Wucher: "Rather than the louses are now, I do my neighbor a great service by lending him 100 for 5, 6, 10, and he thanks me for such a loan as a special kindness, asks me well for it, and also willingly and unceremoniously offers to give me 5, 6, 10 glden; should I not take this without usury with a good conscience? Who would consider a gift usurious? Here I say: Let thou boast, adorn, cleanse, whosoever will, yet turn not to it; stand fast by the text: one shall not lend any more on loan.

or take something better. But he who takes more or better is usury, and is not called service, but harm done to his neighbor, as is done by stealing and robbing. It is not all service and doing good to one's neighbor that is called service and doing good." p. 1029.

"But if the purchaser thereby does a service, he does it to the wretched devil, although a poor needy man needs such a service, and must well take it for a service and benefit, that he may not be wholly eaten." p. 1031.

"If Balthsar has not returned the 100 guilders on Michaelmas and Hans has had to pay for it and has suffered damages, Balthsar shall reimburse him for the damages according to secular law. If he has thus prevented Hans from buying the garden, Hans will drive strictly, then Balthsar must also yield something." p. 1035- 36. "It does not apply to say: The damages could have happened, that I could neither pay nor buy; but it is said: The damages have happened, that I could neither pay nor buy." p. 1037. "The heathen Aristotle says that usury is contrary to nature, from causes: He always takes more than he gives.-Cato says, Dear, what is usury but the murder of men? Such things have the heathen done and said; what shall we Christians do?" p. 1044-45.

"If here the transposers and usurers cry out that letters and seals should be kept, the theologians say that the letters and seals which some have given to the devil are nothing, even if they are sealed with blood and written. For that which is contrary to God, right, and nature, is a *nullus* (nothing)." p. 1048.

"Here let us be bishops, that is, let us watch and keep watch. For our blessedness is at stake. First, that we may confidently reprove and condemn usury in the pulpit, saying the text, as above said, diligently and scantily; namely, he that lendeth, and taketh above, or better, is a usurer, and condemned as a thief, robber, and murderer; *ut supra*. After this, if thou knowest and knowest such a one, that thou givest him not the sacrament, nor absolution, until he repents; lest thou make thyself partaker of his usury and sins, and leadest him to the devil for other men's sins, though thou be as pure and holy for thy sins as St. John the Baptist. For thus saith St. Paul to Timothy (1:5, 22.): Lay not thine hand soon upon any man, neither make thyself partaker of the sins of others. (Rom. 1:32) Not only are they worthy of death that do it, but they also consent to it, or have pleasure in it. Third, that thou leave him to die as a heathen, and not bury him among other Christians, nor go with him to the grave, where he hath not first repented." p. 1049-50. . "But how?" if the case should arise, that

For example, old people, poor widows or orphans, or other poor persons who have not yet learned any other food, would have 1000 fl. over 2000 in trade; and if they should leave it, they would have nothing else and would have to warm their hands on the begging staff or die of hunger. Here I would like the jurists to set a relief of the sharp law, and it should be considered that all the above-mentioned princes and lords, who controlled usury, as Solon, Alexander, the Romans, did not want to or could not make everything clean, and Nehemiah also did not refund everything, 5, 15. And to this might belong the saying which is said above, that the world cannot be without usury; but that it is not exactly usury, nor a right, but a necessity, almost a half-work of mercy for the poor, who otherwise have nothing, and do no special harm to others. It would also be a matter of dispute whether there might not be some interest or harm here, because they have been seduced and neglected to learn anything else, and it would be unkind to make them beggars or let them die of hunger, because no one would be helped by it, and such a thing would be done without harming the neighbor, as *ex restitutione vaga*. But this is not in my judgment, without that I would gladly advise help, so that no one would have to despair in sins." p. 1052.

"Yea, sayest thou, how can I give to every man? Here every man is not said, that I should give to all men, or to all the poor of the earth; which he knoweth well, how it is impossible; but he speaketh in that place against the Jewish mind, which had this text before him in the law, v. 43, Thou shalt love thy friend, and hate thine enemy. From which they taught and held that one ought not to give to everyone, but only to friends. But Christ saith, Thou shalt give to every man, that is, not to thy friends only, but also to thine enemies. -On the other hand, such a one is not called everyone who otherwise has or can have enough. Christ did not command such to give, but only to the poor in your city, or around you, as Moses also teaches, Deut. 24:14, who cannot work, serve, or feed themselves, or whose work and service are not sufficient. - Thirdly, if a Christian is to give, he must have beforehand; and if he is to give tomorrow, or the day after tomorrow, or for a year, (for Christ calls me to give as long as I live,) he cannot give it all away today. Against this Paul teaches the Corinthians, 8:13-14, that he does not desire that they should suffer adversity, and that those to whom they give should be of good cheer. Nay, this our Lord Christ doth not desire, that with my goods I should make myself a beggar, and the beggar my lord; but that I should take care of his necessities, and help him as I am able, that the poor man may eat with me, and I not with the poor man; or that I should take such things of mine as they may, and give them to strangers.

who may not, but must be a knave." p. 1058-62.

"Secondly, lending is to be spoken of in the same way as giving is spoken of: that one lend to the needy, and not to the shrewd or lazy, or to those who are greedy, as Sirach 29:4 says: Some think that what they borrow is found, but do not think to give it again. Such lazy rascals abuse this commandment of Christ and rely on the fact that one is indebted to lend; therefore one should not lend to them. Third, to lend is to have something to lend, and to be able to lend tomorrow or for a year. Otherwise the saying is true, If thou givest me not again, I can lend thee no more; that is, I must leave it, because I have no more to lend. - Therefore let every man see according to his conscience, when, where, how much, and to whom he shall lend or give. In this no other measure can be set than the need of the neighbor and the Christian love, which God has commanded to show to the neighbor, as we would have shown to others in the same case, whether we were friends or enemies. - What you will 2c. Now it is certain that I would like to be given, to be lent, to be helped in trouble. Again, it is certain that no one should give me, lend me, help me, when I have no need of it, when I am lazy, when I am a mischievous man, when I want to spend money, when I do not want to work, when I do not want to do anything, when I could do it, when I am healthy, when I am strong, and when I lack nothing, because many people are too pious and give me enough, when they should more cheaply beat me to death, and hunt me out to the country or hang me on the gallows." p. 1066-67.

III From Luther's Concerns of Interest purchase to Dr. Gregor Brücken, chur princely chancellor, from the year 1523.

"But the most dangerous thing in this booklet is that he teaches: that the interest man does not owe the debt to the usurer, otherwise he would consent to the usurer and sin with him. This is not right. For the usurer has done well, and is excused, if he denounces usury to the usurer, and confesses the wrong; but yet he ought not to boast himself, but consent to give wrongful interest or usury; as I ought to consent to give body, honour, and goods to the murderer Matt. 6:39-40. For, of course, no usurer would consent to give interest, where necessity did not constrain him." p. 1090.

IV. From Luther's Bedenken von Kaufshandlung, from the year 1524.

"For Christ himself, in Luc. 6:34, understands such borrowing, and says, Ye shall lend in such a way that ye hope for nothing; that is, ye shall lend freely, and venture whether it shall be restored to you or not: if it be restored that it be taken, it shall not be restored that it be given. That therefore giving and borrowing have no difference according to the gospel, but this: that giving taketh nothing again,

But he taketh it again when it cometh, and yet dareth that it be a giving. For he that lendeth so as to take again better or more is public usury, and damnable usury: for they also that do not yet act Christianly, that lend so as to demand or hope the same again, and dare not freely whether it come again or not. Now therefore lendings would be a good thing if it were done among Christians; every one would gladly give again what he had lent, and would gladly spare it where he could not give it again. For Christians are brothers, and one does not leave another; so no one is so lazy and insolent as to rely on another's goods and labor without work, and to live idly on another's possessions. But where there are no Christians, let the worldly order drive him to pay what he has borrowed; if it does not drive him and if he defaults, let the Christian direct such robbery, as Paul says in 1 Cor. 6:7: "Why do you not rather suffer injustice? But let the unchristian be admonished, demanded, and done as he will; there is nothing in him, because he is an unchristian, and respecteth not Christ's doctrine. Thou hast also a consolation, that thou owest not to lend, but only that which is left thee, which thou mayest spare for thy necessities: as Christ saith of almsgiving, Luc. 11:41; whatsoever is left thee, that give for alms, and all things shall be clean unto thee. If therefore so much should be borrowed of thee, that, if it were not given again, thou shouldest perish, and thy necessities could not spare it, thou art not bound to lend: For thou owest most and first to provide thy wife's and thy child's and thy servants' necessities, and must not deprive them of the same that is due to them from thee. Therefore this is the best rule: If borrowing be too great for thee, that thou give as much for nothing, or lend as much as thou wouldest give, and venture whether it be lost. For John the Baptist saith not, He that hath one skirt, let him give it away: but he that hath two skirts, let him give them away: He that hath two coats, let him give one to him that hath none: and he that hath meat, let him do likewise. Luc. 3:11." p. 1104-7.

The servant devil.

Magister Peter Glaser, preacher at Dresden, wrote in the 17th century a treatise, "the servant-devil" by name. "Not one," exclaimed Dr. Schuppins, "not one, but seven devils are they that rule and seduce the servants and maids of this day. The first devil," he says, "makes the common people believe in the sweetness and sweetness of idleness and freedom. He makes them believe that it is a wonderful thing for a man to be able to sit at home and put his hands in his bosom, and that he can go to sleep when he wants to. He makes them think of the glory of being a servant to no one,

If he may go whithersoever he will. That is why many a maid does not give her wife a kind word, but becomes proud and arrogant, like Hagar. And when her wife has much to say to her, she goes away, rents her own room, becomes a laundress or a seamstress, a seamstress-a nurse." "Now if the authorities or parents resist the first devil and force their subjects and children to serve, the second devil comes and persuades them that they should not serve pious and godly masters, but rather godless ones; for with the godless they have more wages, more tips, better food and drink, there are always jokes, there are good companies of men and women, everything is merry there, there is dancing, there is singing, there is jumping, there is going for a ride, there one may do and talk as one pleases. But with the pious it was too quiet, there one had to keep oneself in order in words and deeds, there one always had to stay at home on Sundays, there one was not allowed to go to any merry company, there one had to say what one had remembered in the sermon; all in all, there was a real monkish and nunish life. "Now when servants and maidens also choose to serve godly masters, the third devil comes and makes this service repugnant to them. Then the devil sends some old woman and says: "What do you want to do? I know a better service for you. Then the servants are induced to give up their promised services, and the masters and wives send back the money which they had taken in hand, and go to other places, or pretend to be ill, and remain at home for a time, until, out of urgent necessity, the masters or wives have to hire other servants, and then they go forth again, and are fresh and healthy." "When servants and maids have offered their services, and see that they have no better opportunity than before, that they do not have as good days as they had imagined, but that masters and wives, as well as the former, demand that they should work for wages, the fourth devil comes and persuades them that they should run away, or behave in such a way that masters and wives themselves are compelled to give them their leave again. When the work is most urgent, and the servants and maids are least to be dispensed with, they are the most wilful, and do and leave what they please. If then the master does not want to suffer it, but speaks a word about it, they immediately put the chair in front of his door and say, "Give me my wages!" "But if the servants also undertake to endure the time of service, the fifth devil comes and moves them, that they do not do their duty, which they owe; the devil rules them, that they often do not give masters and wives a good word; if one asks them anything, they answer with purring, snarling, higher

They often speak nasty, snide words in the presence of honest people and guests and are ashamed neither before God nor before the world. If you offend them, they bark and want to have the last word. Many a loose sack is so wicked that when she cannot cool her temper in any other way, she cools it on the children, and secretly pushes and beats them. St. Paul saith, "Ye servants, be subject unto masters, not only kind and gentle, but also whimsical." When Hagar was chastened by Sarah her wife, the angel of the Lord said unto her, "Hagar, Sarah's handmaid, whence comest thou, and whither goest thou?" And she said, "I have fled from my wife Sarah." And the angel of the LORD said unto her, Return unto thy wives, and humble thyself under their hand. But this heareth not he that is possessed with the fifth devil." "Then comes the sixth, and persuades the servants that when they have served a year they shall continue; and at last the seventh, and moves the servants that, when they have taken leave of their lordship, they may tell the worst of them and their children, that it may gain the appearance that they have not left them without cause." But to cast out devils without sorcery is mostly in the power of housewives. The wise Greeks had a saying, which the learned Roman Cicero uses in his Epistles, and which means in German: "Wie die Frau, so sind auch die Maäde."-"Just as," says a church father, "the swallows announce the spring and the blossoms the fruit, so one can judge of the women's manners from the maidens." The old Germans sang: "The weather is known by the wind, The father is known by the child, One knows the rule by the servant." Take note, housewives: "Do not rely too much on servant and maid. The woman herself must be the maid, Will create them in the house Rath." They often speak nasty, snide words in the presence of honest people and guests and are ashamed neither before God nor before the world. If you offend them, they bark and want to have the last word. Many a loose sack is so wicked that when she cannot cool her temper in any other way, she cools it on the children, and secretly pushes and beats them. St. Paul saith, "Ye servants, be subject unto masters, not only kind and gentle, but also whimsical." When Hagar was chastened by Sarah her wife, the angel of the Lord said unto her, "Hagar, Sarah's handmaid, whence comest thou, and whither goest thou?" And she said, "I have fled from my wife Sarah." And the angel of the LORD said unto her, Return unto thy wives, and humble thyself under their hand. But this heareth not he that is possessed with the fifth devil." "Then comes the sixth, and persuades the servants that when they have served a year they shall continue; and at last the seventh, and moves the servants that, when they have taken leave of their lordship, they may tell the worst of them and their children, that it may gain the appearance that they have not left them without cause." But to cast out devils without sorcery is mostly in the power of housewives. The wise Greeks had a saying, which the learned Roman Cicero uses in his Epistles, and which means in German: "Wie die Frau, so sind auch die Maäde."-"Just as," says a church father, "the swallows announce the spring and the blossoms the fruit, so one can judge of the women's manners from the maidens." The old Germans sang: "The weather is known by the wind, The father is known by the child, One knows the rule by the servant." Take note, housewives: "Do not rely too much on servant and maid. The woman herself must be the maid, Will create them in the house Rath." and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matth. 7, 7. Luther interprets this saying as follows: First, Christ wants us to pray when we are in temptations. But God is often lost somewhere, and will not listen, indeed he will not let himself be found; so then one must seek him, that is, stop with prayer. When you look for him, he hides in a closet; if you want to go in, you have to knock. When you have knocked once or twice, he interrogates you a little. Finally, when one knocks too much, he opens and says, "What do you want?" "Sir, I want this or that. - He says, "Give it to you," so he must be awakened.

Conduct against the weak of faith.

Something else is godlessness and contempt of God, something else is weakness of faith. The former is to be severely punished and condemned, but the latter, though not to be praised, is by no means to be dealt with harshly. For the weaker someone is in faith, the more God cares for him in particular. Do you not see how a mother behaves toward her sick little son? Does she push him away and trample him underfoot because he is weak and infirm? Nothing less; if he died, she would carry him to the grave with great heartache; but as long as he is alive and breathing, the harder and more severe his illness, the more carefully she cherishes and cares for him, while she seems to have no concern at all for those of her children who are still strong and healthy. But God's love for the weak among His own surpasses all the natural love of mothers for their children. Though she forget them, saith he, I will not forget thee. Is. 49, 15. Let us therefore imitate the divine love in our care for the weak and, as Paul exhorts, receive the weak in faith and bear their infirmities, (Rom. 14,1.15,1.) so that the Lord our God may also be patient with our weaknesses and forgive us the same.

Brentius.

Lutheran Church Hymnal

Many false masters now compose songs. See thyself for, and learn them rightly to judge. Where God buildeth his church and his word, There the devil will be with deceit and murder. Luther.

The new "Church Hymnal for Evangelical Lutheran Congregations of Unaltered Augsburg Confession," announced in the 12th number of this volume, edited by some Lutheran preachers in Missouri, and published by the Lutheran congregation here, has now left the press. The external arrangement of the same is as follows: Pages I-XII. contain, besides the title, the index of contents and the alphabetical index of songs; pages 1-380 contain the songs, numbering 437; pages 381-390 contain the index of melodies, and pages 391-420 the first appendix, which consists of morning, evening, confessional, communion, sick, dying, and other prayers, a form for emergency baptism, the common antiphons 2c. A second appendix consists of Luther's small catechism, and a third of the three ecumenical Symbola together with the unaltered Augsburg Confession. The whole book contains 516 pages in the usual German hymnal format with such writings as the new New-York edition of Luther's Hauspostille. The price of one copy, well bound in leather, pressed, with marbled edges, is 75 cents. Mr. Ludwig in New-York has had the kindness to arrange for printing and binding, so there is certainly no need for insurance.

The book's outward appearance is certainly to the satisfaction of all who will use it. As far as the songs included are concerned, the main consideration in selecting them was that they be pure in doctrine; that they have already found as general a reception as possible in the orthodox German Lutheran Church and have thus received as unanimous a testimony as possible from the same that they have flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the entire church, and that, finally, although they bear the mark of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors were vividly aware of the great task they had to solve; in doing so, they completely despaired of their own wisdom and earnestly prayed to God for the enlightenment and government of his holy spirit. They can assure that they went to work with fear and trembling and selected only those songs from the immense treasure that the Christian Church possesses of German songs, of which they recognized, according to the grace that God gave them, that they were worthy above all others to be passed on from child to child and to be preserved as an inventory, as an inalienable property of the Church of the German tongue. May our Lord Jesus Christ, who ascended on high and gave gifts to men, also bestow an abundant blessing on this hymnal.

With the church hymnal, the next need for the home has not been completely overlooked, but, as I said, the need of the church has been taken care of first; it has therefore been thought of having a special hymnal for the home follow it in time as the second part, should the desire for it become clearly known in the congregations.

Since the editors were primarily concerned with providing the most valuable songs for such a small hymnal, of course little consideration could be given to the general familiarity of the melodies belonging to it. However, not only does the enclosed melody index in most cases refer to known melodies, with which the unknown ones can be exchanged in case of need, but we also intend to publish our own lithographed melody booklet for our hymnal in the coming months, in order to remedy any embarrassment that may arise in some congregations. We also believe that we have great cause to see to it that the wonderful, rich treasures of our church melodies are also preserved.

To those who are willing to purchase the hymnal, we report that they can obtain the same against cash payment either through Mr. Heinrich Ludwig, New York, Vesey Street, No. 70 L 72, or through Mr. F. W. Barthel, care of Ur. L. Tschirpe, 8t. Louis, Mo. Finally, we would like to point out that congregations reflecting on it need not fear that the hymnal will soon be out of print, since it is published with the letters remaining unchanged.

The church postilion of Dr M. Luther.

We have recently inquired of Mr. Ludwig how things stand with regard to the planned publication of the above book, and to our sorrow have received the news that to date no more than 284 subscribers have been found. We cannot, therefore, fail to call the attention of our dear brethren in office, who are aware of the great value entrusted to our church by Luther's two postilions, to the fact that it is our sacred duty to make use of the opportunity presently presented to us, so that our American Lutheran church may receive and preserve the blessing of these never obsolete writings. If we do not do this, how will we one day be found faithful stewards? Should we not here remember Jacob's saying, "Whosoever knoweth to do good, and doeth it not, to him it is sin?" (4, 17.) Let us, dear brethren, also consider, not only what a dreaded fellow combatant we place at our side with Luther against the ever advancing army of the Roman Antichrist, but how important it is here also for the sake of the Protestant, Lutheran and non-Lutheran sects, that Luther's voice should once again resound from the grave, since every Protestant, if he is not yet completely swallowed up by unbelief or infatuation, still has some conscience to listen to Luther's voice. Let no one be swayed by the thought that the work is too expensive, that it will find few buyers, and that it will therefore not come to fruition. Let each one do as much as he can in his own circle, and we shall soon see how the Lord of the Church has demanded the work. As to the conditions under which, and the way in which, the work is to be obtained, we take the liberty of referring the gentle reader to No. 15 of our paper.

The house postilion of Dr. M. Luther.

We hereby make it known that we are again provided with quite a supply of bound copies of this book, and that the same is available for purchase at our home as well as at the home of Herr Apotheker Tschirpe for \$2.00.

Dr. M. Luther's little catechism.

1 copy 10 cents, 1 dozen for \$1.00, 100 pieces for H7.00, for sale at.
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Received for the Lutheran Gentile Mission on the Cass River, Mich. by Mr. Rev. Hengist of the Salems congregation in Salem Township kl.Ntt, and of the Jerusalems congreg. in Hickory Township P2.00, both in Mercer Co., Pa.

Of the duty to attend church - meetings. An address delivered at a meeting of the Lutheran congregation at St. Louis, Mo. by C. F. W. W. Among us, beloved brethren in Christ, it has unfortunately become almost a habit among many to miss the church meetings even without need. In particular, it has been my experience that many who have joined our congregation only later come to church diligently, but leave the congregational meetings almost entirely unattended. Since this is done by many who otherwise make an effort to live a Christian life, it seems obvious that this neglect is not the result of malice and contempt for church order, but of error and ignorance of what makes such behavior reprehensible and sinful. Since it is my duty as pastor of this congregation to see to it that nothing sinful and pernicious breaks in and even becomes a habit; since, according to God's Word, my profession and my office require that I, as St. Paul writes in 2 Tim. 4, "preach the word, whether in season or out of season; chastise, threaten, exhort with all patience and doctrine," I hasten to meet the intruding enemy with God's Word. But before I do this, I declare in advance: It will indeed result from this that it is absolutely sinful and reprehensible to be guilty of such neglect; but with this I by no means want to shame those who have hitherto been guilty of it, for they have hitherto, I repeat, as I must presume according to love, probably only done so because they have not rightly seen the nature of the matter and have been led by an erroneous view of it. I do not want to wound, but to heal; I do not want to frighten those whom I consider unbelievers with the thunder of the law, but to make it clear to those whom I trust to be willing to obey God in all things, that church meetings and their attendance are not a matter to be dealt with in the law.	but which rests on God's commandment and order. Hear then my reasons, and then judge for yourselves. It is the sacred duty of every member of the congregation who is able to vote not to miss the congregational meetings without good reason: 1. Because, if every one should neglect them, it would be the ruin of the church. Christ saith, All things whatsoever ye would that men should do unto you, do ye even so unto <u>them</u>: this is the law and the prophets. Therefore, whenever a Christian does anything, he applies this standard to his actions as a test. He asks himself, How do you wish <u>others to</u> act in this case? and by this he judges himself. He asks himself, therefore, what would result if everyone were to act as you do? If he sees that harm would result from this, he refrains from it. The congregational meetings, however, are indispensable for the existence of our congregation, especially under our present circumstances. We do not have a consistory or a local church inspection, and I must add, thank God! that we do not have such guardianship authorities to take care of everything for us while we could sleep. Everything that belongs to the administration of the congregation's affairs, to the establishment of external regulations, to the control of income and expenditure, to the care of alms, to the handling of church discipline, and to the exercise of a church court in matters of doctrine and life, lies in our hands and therefore also on our conscience. What would become of our congregation if we did not hold meetings in which all these things were done and taken care of? How can things be done properly in the house of God if we do not discuss and unite about the necessary ordinances according to our circumstances? How can each one be required to contribute, and how can these contributions for the maintenance of the preaching and school ministry, the buildings, the church equipment, and for meeting many other needs be properly distributed and properly supervised, if we do not have meetings in which all these things are done?	do we not gather for this purpose from time to time? How can our poor be supported to the best of our ability, their needs brought to the attention of all, and action taken on their behalf in the interest of all, if everything is entrusted to only one person and left to his insight and good will? Who then can know who belongs to the community or not? Who, what feasts shall be celebrated unP at what time and in what order our public services shall be held? Where then have we any occasion to undertake the third degree of exhortation and punishment? Christ saith, Matt. 18: If thy brother sin against thee, punish him; if he hear thee not, take unto thee another, or two; if he hear them not, tell the congregation. If he does not hear the congregation, consider him a heathen and a publican." Now where is our church to be found, as often as any will go according to this command of Christ, if we hold no assembly? Where then is the highest church tribunal, in which the innocent may find his right, and the guilty, as St. Paul says 2 Cor. 2. may be "punished by many"? Where then is the church, which can first judge according to God's word, and then, where necessary, put the obstinate sinner under ban, declare him a heathen or a publican, and cut off the rotten member from her body, lest it infect the whole body? Where then is the church to be found, when the preacher begins to seduce souls by false doctrine, and the church is then to judge of the most important thing, namely, whether the gospel of Christ is rightly taught, or falsified and perverted? Further, where is the church when the pure teacher is suspected of being a false prophet, a heretic, and when he now appeals to the judgment of the whole host? There is no doubt that our church must sooner or later collapse, that everything in it must fall into the greatest confusion, that the most necessary affairs of it must be left undone, that the whole must become a disorderly heap, which has entirely lost the true form of an apostolic church, if all the individual members do not take part in the government and administration of the church, if, that is, there are no longer any church meetings.
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or unless another device is made in its place which completely replaces it.

What, therefore, shall we say to this, when we so often hear it said, "I go to church, and to holy communion; I give my contribution; I lead a Christian walk by God's grace--is this not enough for a Christian? Communion, I give my contribution, I lead a Christian walk by God's grace-is not that enough for a Christian?" - It is well true, for your person it might well be enough, but not for your neighbor, not for the church. What you allow to yourself, you must allow to others; so you must admit that any one may stay away from the church meeting. But what then is to be gained from this?-nothing less than that you lose what you now enjoy and profess to value so highly. For as the precious gift needs its buttocks in which to be borne, so also the Church, so long as it still contends in this world, needs the vessel of human administration, of outward order, of discipline, and of a visible tribunal. If you do not take an active part in the church meetings, you are neglecting a sacred duty.

But here some will perhaps say: Even if I do not come, the church will not yet be destroyed; there are others in whom I have good confidence, and they will take care of everything as they wish without me.

This objection leads me to the second reason why it is a sacred duty of every member of the congregation who is able to vote not to miss the congregational meetings without necessity, namely, because it is unreasonable to let others work for you when you are equally obligated with them. It is an unspeakable blessing when any number of Christians unite to establish and maintain an orthodox preaching and school ministry, and to provide and see to its continuance. Now he that hath the enjoyment of a thing in common with others, ought also to take upon himself with others the burden that is connected therewith. Here also one would apply that word of the apostle, "He that worketh not, neither shall he eat." It is therefore quite unreasonable for thee to cultivate thy rest at home, or meanwhile to earn money, or to go for a walk, or to edify thyself in all undisturbedness, while thy brethren assemble for thy benefit and the benefit of all, and break off and deny themselves time, merit, and any rest; Who, in order that nothing necessary be left undone, toil, sweat, and labor, and let themselves be told some unpleasant things, and try to settle disgusting disputes, and so on. How will you answer for it before the judgment seat of a conscience enlightened by the word of God, how will you unite it with the royal law of love, if you only take the benefits of a

Do you want to enjoy the life of a Christian community, at most bear the burden of the financial contributions, but do not want to take on the often most unpleasant business, which is indispensable for its existence? Then, to a certain extent, you are not eating your own bread in the clergy. How can you not blush at the words of Galatians 6:2: "Bear one another's burdens, and you will fulfill the law of Christ"? Mustest thou not reproach thyself, when the holy apostle puts these words into thy heart? Do you not have to reproach yourself when the Holy Apostle calls to your heart the words: "Each one does not look at what is his own, but at what is another's"? (Phil. 2:4.) Can you then sit quietly at home, knowing that now my brethren are gathered together to bear the common burden; will you not then hasten to join the workers and help where you can?

"But this is the main reason why I do not come, because I think I can do little," perhaps this is what some people say in their hearts. Let him now hear my third reason for the guilty participation in our meetings; it is this: Because every Christian has received his gifts from God, and that for the common good. For thus saith the holy apostle Paul 1 Cor. 1 Cor. 7:7: "Every man hath his own gift from God, one so, and another so:" Rom. 12:4-6: "Even as we in one body have many members, but all the members have not the same business: so we are one body in Christ, but one of us is another's member, and have divers gifts, according to the grace that is given unto us." Further, 1 Cor. 12: "In each one the gifts of the Spirit are manifested for the common good. - Neither is the body one member, but many. But if the foot should say, I am not a hand, therefore I am not a member of the body; should it not for this cause be a member of the body? And if the ear should say, I am not an eye, therefore I am not a member of the body; should it not for that reason be a member of the body? If the whole body were an eye, where would the hearing be? If it were wholly hearing, where would smell be? Now God hath set the members apart in the body, as he would have them. - Now the members are many, but the body is one. The eye cannot say to the hand, I may not have you; or again, the head to the feet: I may not say to yours. But rather the members of the body, which seem to us to be the weakest, are the most necessary. - God has thus mixed up the body, and given the most honor to the weakest member, that there should be no division in the body, but that the members should care for one another equally." So far the holy Apostle. With this glorious comparison of the church and its members with the human body, and the relation of the members of the same to one another, St. Paul cuts off all such thoughts as if one or another Christian in the church could help nothing at all. No, each one has

his gifts, which are to serve and be used for the edification and promotion of the welfare of the church. And those gifts which seem to be the most unfruitful according to reason are often the most important. If thou hast not great knowledge, not special eloquence, not profound sagacity, yet thou canst often be of great use to the church, if thou only cast thy vote for what is best; if thou make known thy disapproval of unchristian things that occur; if thou show zeal for what is good; if thou shine forth by modesty, humility, love, earnestness, conciliableness 2c. For after the apostle had spoken of the gifts of all Christians in the passage last quoted, he at last cries out, "But strive for the best gifts-and what does he mean by these? He says it himself: "Strive for love."-O, only let each one come into the assembly with the prayer: "Lord, let me also add a little something for the good of all; so each one will also become a blessing for the whole church. The simplest testimony is often more powerful than the most eloquent and perspicacious argument.

But I go even further. A fourth reason for what I am presently exhorting is this: Because by neglecting the church meetings on the part of individual members, the church is at least always delayed in taking steps toward improvement. The experience we have had so far speaks so loudly for this proposition that it is almost necessary to call this reason to everyone's memory. After long, often very laborious and troublesome deliberations and struggles, something has often finally been decided. One rejoiced that God had finally brought about an agreement on an important matter. It has often been looked upon as a prize won with great effort and sacrifice, and behold, one or the other member of the congregation had been neither at the battle nor at the conclusion of the peace, came at last after the conclusion, raised new objections, and thus rendered the labor of whole months and of a still longer period in vain. Is this not sad and pitiful? Who will answer for this, if he was guilty by sloth and contempt, before God?-What happened? Either the congregation would not take up the matter again, and now had to put up with being thought uncharitable and pressing of conscience; or the congregation began again from the beginning, sacrificing to the One, with untiring patience and love, all the long time and trouble that had elapsed, but the natural result was that most despaired, grew weary of the meetings, I would say,-at least of them, and felt moved to groan against their brother. O, how much precious time we would not have lost, how many useless words

how many more steps towards improvement would we have taken, how much further would we now be in many respects if each member had better fulfilled the duty it has to its part for the general good! O, may those who feel themselves affected here, not let their hearts be embittered and poisoned by this, but let them be softened to say: Dear brethren, you shall no longer labor for me; I myself will lend a hand; you shall never again labor in vain through my fault; if I have an objection, you shall hear it in due time; I will gladly bow to the commandment of love, for by this every one shall know whether we are Christ's disciples or not.

If, however, some might object that I do not belong to those who endure things without necessity; that I renounce my voice as often as I am not present in the assembly, and approve of everything that has been decided without me; to this I now give my fifth reason to object; it is this: Because it is conscience again, without the necessary examination, to say yes to everything that others make out. One can judge about a thing much more surely when one has heard and considered the reasons for and against. It often seems to us that a thing, on a cursory consideration, is most expedient and indisputable, but a single remark which a brother, for instance, makes about it throws such a bright light upon it that we are immediately moved to change our opinion. Is it not contrary to conscience, then, to cast one's decisive vote often on important matters without having attended the meeting? That is not at all compatible with my conscience. Here I must also mention that in our meetings, on inquiry, the stranger who comes forward is accepted for testimony; now, if the one who could perhaps give better information about a suspicious person is missing, then through his fault a mangy sheep is taken in, which can infect the whole flock, or at least make the enemies blaspheme about us and our doctrine and bring us into disrepute.

But now hear my sixth reason. It consists in this: "Because through this indifference the freedom of the church must necessarily be endangered and the government must come into the hands of individuals. What is it, dear brethren, I ask you, that we have found here, after years of anguish of conscience and distress, besides the pure preaching of the gospel, by God's unspeakable mercy, which is of such incalculable blessing to us? It is ecclesiastical liberty, it is salvation from tyrannical, spiritual tutelage, it is the enjoyment of an apostolic constitution of the

A congregation in which all are equal, all have their voice, all must be heard, no one may give out human orders, and no one must be obedient to men; in which the word of God and the law of love, peace, and discipline and order alone prevail. Yes, God be tank, there is among us the relationship between church and teacher and ruler and between the members themselves, as we find it in the Scriptures. For there we read that in the meetings in which matters of doctrine, church administration, and church discipline were to be decided, all were present and all had equal votes. As we read in the 15th chapter of the Acts of the Apostles, among others, to give but one example: A controversy had arisen in Antioch whether the newly converted Gentiles should be circumcised. When they could not agree on this, Paul and Barnabas were sent to Jerusalem to get a decision according to God's word. In Jerusalem the whole church gathered together with the elders and apostles. The latter presided over the meeting; a great dispute arose, which was finally settled by two speeches, namely Peter and Jacob. The decision was finally made in writing and signed in the name of the apostles and elders and all the brothers. Behold here the glorious equality which was then observed in the government of the church. It goes without saying that the wives and children were excluded from this, for the apostle Paul clearly says, 1 Cor. 14, "Let your wives keep silence among the congregation: for they shall not be permitted to speak, but shall be subjects, as the law also saith. But if they wish to learn anything, let them ask their husbands at home. It is not fitting for women to speak in church." But of babes the apostle Peter saith, 1, 5, 5, "Young men, be subject unto the elders." The younger, then, as it is written in the Greek, are not to be drawn to take part in the government of the church.-Compare our constitution with this, and you will find the right apostolic form again. No one has experienced with greater loss of soul how sad it is when a disproportion exists here than the tribe of our church; no one, therefore, should realize more vividly what a benefit we enjoy in this respect than we of all people. Thousands long for the same in vain. How, then, can we act more foolishly and insecurely than if we do not do all we can to preserve the great possession of ecclesiastical liberty? But what can finally result from the habit, which is creeping in more and more, of missing the church meetings, other than that only a few will and must take care of everything that belongs to the church government? but what will follow if dishonest men stand at the head? - These will at last learn the right to which they are exclusively entitled.

and the disregard of freedom will result in the loss of it. In particular, if, God forbid, the congregation should ever get a domineering preacher, he will be glad to use the lukewarmness of the congregation in administrative matters, and with a few of his favorites will do everything according to his will; and his rule of conscience will perhaps be discovered only too late. Why are many congregations in the East no longer free? Is it because they could not remain free? No; no church tyrant, whether an individual or a smaller body, finds any protection in the American laws. The cause, then, is this: inferiority and indolence have voluntarily sold and squandered the delicious good. Woe to us, therefore, when the individual loses interest in the whole; when at last the individual thinks, I go to church, and so good! I have no time to worry about the whole! That is not my office. - When such views finally penetrate the majority, and such sullenness and indifference for the common welfare become predominant, then the time has also come when we ourselves order the funeral of our delicious freedom.

But, I hear one or the other object, who will prevent me from using a right that I have? Have I not also this liberty? - Of course no one can prevent you from doing so, of course you can make use of this freedom in America and everywhere, but it is another question whether you are excused before Gatt if you give it up without need. And that is what I deny thee. This leads me to my seventh reason; it is thus, "We have no "right, without necessity, to dispense with a right which God hath given us." God knows best what is wholesome for us; but his wisdom has delivered to the whole church the keys of the kingdom of heaven, that is, the whole church power; he has done it for our salvation. May we now throw away such a gift? Never; God wants his gifts to be unvalued. All the ruin of the soul, which arises from the loss of ecclesiastical liberty and the full exercise of the rights of the church, for which we are responsible, falls upon us, and we shall one day have to give an account of it to God.

As important as this point is, I will break off, since I certainly need only hints in this much-discussed matter. I hold myself firmly assured of all agreement without great expenditure of words. The past speaks too powerfully to our hearts here for us to be able to resist the force of this proof. I therefore only call out to you once more: Be warned, dear brothers, open your eyes and recognize what Satan has in mind again.

However, I cannot close yet. Allow me a few moments more of an open ear. My eighth reason for the obligation of all to take part in the meetings.

is: "Because we are warned in the word of God against all separation from our brethren. This is clearly held up to us in Ebr. 10:24, 25, where it is thus said, "Let us take heed one to another, with provocations of love and good works; and not forsake our assembly, as some do; but let us exhort one to another." Here it is evident that not only those assemblies are meant in which the preacher alone led the word, but where every one was at liberty to speak, to exhort, to punish, and to counsel; as we read then of the most diverse assemblies of the churches in apostolic times. Sometimes they met for edification alone, sometimes, as noted above, to settle doctrinal and other disputes, sometimes to make outward arrangements, to appoint almoners, to elect and send deputies to other churches, to make inquiries about accused persons; as we are told in the 21st chapter of the Apostles: When once St. Paul came to Jerusalem, and there told Jacob what great things God had done through him among the Gentiles, Jacob explained to him that he had come under suspicion in his church, which consisted almost entirely of converted Jews, that he utterly rejected Moses; after which explanation therefore Jacob said, "What then is it? To be sure, the multitude must come together, for it woos before them that thou art come." Further, 1 Tim. 5:20, "Those that sin, punish them before all, that the rest also may fear." From all this we see how diverse were the assemblies, of all which the writer of the Epistle to the Ebrews says, "Let us not forsake our assembly, as some do." But we also hear how diligently the Christians met together, when the fire of the first love was still burning; for it is said in Acts 2, "And they were daily and always with one another in the temple with one accord, praising God with gladness and singleness of heart." So the many meetings were not too much for the first Christians; they sought first the kingdom of God, they loved God's glory most, and sought their joy in Christian fellowship; hence the apparent burden became a delight. Oh, if only something similar would take place here! But here it is lacking in many. Let us therefore consider what evil consequences must result from a separation from fellowship, even if it exists only in the way mentioned. It is all too easy for a greater separation to come about when one is first led to one that is apparently quite innocent and indifferent. One leaves the meetings; others see this; at first one excuses it, but at last all kinds of suspicious suspicions arise; one begins to doubt whether the one who is thus separated still cares about the whole matter of the community; one does not even dare to ask the one who is separated whether he still cares about the whole matter of the community,

The man who leaves the meetings perceives that suspicion is cast upon him, and is offended by it; he withdraws still more; and, behold, from what at first appears to be a very trifling matter, a separation and mutual estrangement of hearts gradually arises through the devil's incitement. He who leaves the assemblies notices that suspicion is being aroused against him; this offends him; he withdraws still more; and behold! thus a great ruinous rupture has happened out of what at first appears to be a very trifling matter.- This is also very important, that many new members, because they do not attend the meetings, almost always remain strangers to the congregation, and that frequent missing of the meetings results in a disagreement in the judgment of the members of the congregation on important matters discussed; but this belongs above all to the marks of a true Christian congregation, that it is intimately united in brotherhood, and above all that it is united in faith and confession. Therefore saith St. Paul, 1 Cor. 1. "Now I exhort you, brethren, by the name of our Lord JESUS Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion." But how can we better comply with this exhortation than by diligently assembling together, and there speaking one to another, and at last uniting ourselves in the same mind?

But I hasten to the conclusion. The last reason, that is, the ninth reason, which I still have to present to you, is this: Because by such withdrawal the brother is vexed. Therefore, even if one or the other, according to his own opinion, found no fruit in the assemblies, every one should be aroused to attend them by considering how, by his example, he would induce others to do the same. But what must result from this has already been shown in detail. Do not think so little of it; the earthly sense is getting the upper hand among us, and the equality of the world is already fighting against our church with great power. If, therefore, always several do not leave the assemblies for such base reasons, they will nevertheless, without wishing to do so, become the leaders of those who, out of sheer avarice, do not break off the few hours, or who, out of fear of man and complacency, may not be wholly numbered among us.

Before I end my speech, it will be necessary to remove two more doubts that one might raise against what I have said.

Many will perhaps say that it is dangerous to make a conscience here and to prescribe laws. To this I reply. No man's conscience is made by the imagination that is given; God has already done this himself by giving the law to love one's neighbor, and by commanding the individual to take care of his neighbor.

to be active for the whole. I do nothing more than remind the consciences of Christians of an old debt that God has long since demanded. Therefore, do not sin against God and his holy word. It is therefore not a sin to sin against God and his holy word to want to put down all exhortations by saying, "I will not have my conscience made up about this. Instead of such a hasty pronouncement, let every man take God's word before him; then let him examine everything, and what is right with it, let him bow down to it, without discussing it with flesh and blood, and seeking groundless excuses of the flesh.- If, however, some would be anxious that a legal constraint should be made on the duties of love, I am quite in agreement with him in this. This ought not and must not happen; as little here as in the attendance at public worship. If, therefore, any man has good reason for not attending the meetings at times, let him not feel guilty about it; then, in God's name, let him stay at home, and let him not care whether a splinter judge looks askance at him for it. Every man stands or falls by his Lord. Each one must know best where he can use his freedom and where not. Of course, no one is to neglect his earthly profession by attending the meetings of the congregation.

Now just one more thing! Quite a number of church members, in my opinion, are probably attending the meetings less mainly because things are not going on in them as they should. People very often say, "What shall I do in it? what goes on in it is nothing but strife and contention." - To this I answer, First, this is not altogether true; to be just, it must also be admitted that it is often quite Christian and edifying. But although it cannot be denied that sometimes very unedifying words are spoken, very bitterly, and that often arguments are made on the basis of reason alone, and that many useless words are uttered, I still say that by the fact that those who recognize the harm stay away, the matter is not helped and advised, but only becomes all the worse. If the cart is in the mire, if the house is already in a destructive fire, what is the use of running away? Then it is most necessary to grasp at it with alacrity! You, therefore, who see destruction, only stand up fearlessly, punish the ungodly being, and all the well-meaning will stand by you. "Ay," say you, "I cannot prevail." O, be not weary. David cries to us, "Surely right must remain right, and to it shall all pious hearts fall." Be patient, therefore, and do not slacken in exhortation, in punishment, in persuasion, and your testimony will certainly not remain unblessed; but if others would not listen at all, the blessing would not fail to come, but would return to you. "Yes," says another, "that is just what holds me back; I have no blessing in the meetings, but more harm, distraction of mind, excitement, and the like."

Know, thou that complainest thus, that others confess, on the contrary, that they have already derived much benefit from the assemblies. Perhaps you yourself are to blame for remaining unbled. Or perhaps you mistakenly consider as a blessing only that which does not trouble your heart, but maintains and produces in it a sweet, quiet peace and pleasant feelings and sensations? But then thou art mistaken. You can have blessings by being very unpleasantly moved and filled with worry, sorrow, and grief. And if you are only moved to heartfelt intercession for them by observing with your own eyes the evils in the congregation, that is already a great benefit. But by the way, even the lack of your own benefit in no way cancels your obligation to your neighbor. Here, too, it is said, "Obedience is better than sacrifice." If thou findest no benefit in going to publicans and sinners according to thy opinion, seek to benefit them the more.

Finally, however, some will complain that the meetings are too frequent, so that too much time has to be sacrificed for them. To this I answer: If the meetings are better attended and more strictly guarded, there will no longer be so much futile talking and arguing, and in less time we will then discuss more and achieve our purpose more quickly.

May the gracious God make my honest intention to contribute something so that our meetings are not only better attended but also more fruitful for the salvation of our congregation, succeed by grace. For this purpose, may he rule the hearts of all of us for the sake of Jesus Christ, our dear Saviour. Amen.

(Submitted.)

Church news from Missouri.

In January of this year, the candidate of theology, Mr. Carl Johann Hermann Fick from Hanover, who was educated at the University of Göttingen and supported by his fellow believers in Germany for the purpose of his journey here, happily arrived in St. Louis. The love for the abandoned Lutherans in North America and the desire to help spread our church here had driven him here. A few weeks after his arrival in St. Louis, a public call was made by the German Lutheran congregation at Neumelle in St. Charles County, Mo. for a preacher to be appointed. Mr. Fick felt that he should heed this call. He wrote to the congregation. He was invited to preach a trial sermon, which he preached on Palm Sunday, and was thereupon unanimously chosen and appointed by the congregation to be their preacher and pastor. At Pentecost he was to take up his office. He visited the German Evangelical Lutheran Synod of Missouri, Ohio and other states, which was meeting in Chicago, Ills. during this time.

and was accepted by the same as a member. In order to ordain him according to his and the congregation's wishes before the congregation and to induct him into the holy office, we were commissioned by the president of the aforementioned synod. Mr. Schieferdecker of Monroe County, Ills. and I, the undersigned, were commissioned by the President of the said Synod to travel thither. We rode away from St. Louis the 27th of May, and the next day, favored with the best weather, arrived at Neumelle, which is 45 miles northwest of St. Louis, 12 miles inland from the left bank of the Missouri River, and 25 miles above St. Charles on the road to Marthasville. We found in an unmuthful region a flourishing settlement founded eight years ago by two young Hanoverians and populated especially by Lutherans from the two parishes of Melle and Buer in the Principality of Osnabrück. The congregation, presently consisting of 60 families, had purchased a suitable property with houses and 40 acres of land in the middle of their settlement for 300 dollars as church property. A new two-story, finely wrought log house, 20 feet deep and 30 feet long, with a wide portico, was fitted up for the church, school, and pastor's residence. On the lower floor, which is divided into 2 rooms, one room serves for the school, the other for the pastor's apartment. The upper floor, a spacious hall with a simple pulpit and benches, is intended for church meetings. There are two spacious outbuildings near this house. Also two fields are cultivable and planted. Nearby is a fenced-in graveyard. It was lovely to see how on Saturday the members of the congregation were unanimously busy working on the common church property; some dug a well, others drove stones, others built the house.

On Trinity Sunday was the ordination celebration. The service began at 10 o'clock in the morning. The first part of the service was about the feast of the Holy Trinity. Pastor Schieferdecker preached on the Gospel and treated the subject: "The faith of Christians is faith in the Triune God." After the sermon, a few verses of an ordination hymn from the Osnabrück Hymnal were sung, and thereupon I delivered a discourse on 2 Cor. 2:17: "We are not, as some many are, that falsify the word of God; but as of God, before God, we speak in Christo;" and on the basis of this text represented, "The right preacher of the word of God." After this speech, the curriculum vitae of the new pastor was read.

The ordination took place according to the form of the Löhe Agenda, with commitment to all the symbolic books of the Evangelical Lutheran Church; then the Holy Communion was enjoyed by Pastors Fick and Schieferdecker and the congregation was dismissed with a blessing. The congregation was dismissed with a blessing!

It was a large gathering of we

There were at least 200 souls who listened, sang and prayed very devoutly and with unmistakable emotion. Just as the ordination was taking place, a thunderstorm broke out with heavy thunder and much rain. A beautiful picture of the law and gospel, which we confidently hope will also be preached powerfully by this newly ordained, zealous servant and fighter of JEsu Christ. May the Lord give power to the thunder of His law, and let it always be followed by a mild rain of the gospel, so that the congregation may become fruitful in the fruits of the Spirit unto eternal life! May the faithful God bless and keep this congregation and its preacher, so that Zion may continue to receive good news from them. Friedrich Bünger.

of the first church of the holy. Holy Communion. A contribution to exposing Methodist falsification of history.

Still the fanatical Methodists cannot rest from blaspheming the pure doctrine of Holy Communion. They are still not at rest. Even recently they have again printed a long diatribe on the correct interpretation of the words of our highly praised Lord and Saviour JEsu Christ, which he used at the institution of his holy sacrament. Sacrament, they have printed a long discourse. We do not feel impelled to say a word in reply. Every sensible man sees, without needing the proof of another, that it is just an empty babble, by which the poor Methodists want to shroud in mist the Lutherans they have captured, who still have a conscience for the word of the almighty and true Son of God, that they should no longer see the same. They will not succeed in this. The word of Jesus Christ has a divine power to bind consciences and to disperse all the mists with which they want to cover it.

In the "Apologist" of the 28th of last month, however, a Methodist writes something which we cannot leave entirely unanswered, since it contains a historical falsification, and not everyone is able to see whether it is a falsification or not. A Methodist writes there:

"The first Christian churches may have taught Christ's spiritual presence, but never His bodily presence. ... In 1529, during his disputation with Zwingli at Marburg, Luther could not name a single church father of the first centuries who was favorable to his opinion of the Holy Communion. The Holy Communion was favorable to his opinion, whereas his opponents did not accept the Holy Scriptures, as well as the most respected ones. Scripture, as well as the most respected of the Fathers, on their side."

That the Methodists know neither what the first church taught about the Holy Communion nor what Luther and his comrades said and did at the Marburg Colloquium goes without saying. It goes without saying that the Methodists do not know what the first church taught about Holy Communion, nor what Luther and his comrades said and did at the Marburg Colloquium.

It is a matter of conscience to them to have unstudied preachers; but that they should be so bold, in spite of their confessed ignorance, as to assert that the first ecclesiastical writers are patrons of their impious enthusiasm and their rejection of the clear words of Christ, is unpardonable.

These words contain two historical falsifications. First, it is untrue that the early churches taught only the spiritual, but not the bodily presence of Christ in Holy Communion. Holy Communion. Unfortunately, we must confess here to our own shame that when we were awakened by God's grace 17 years ago as *studiosus theologiae* at Leipzig, we also first tried to persuade ourselves out of pride of reason that Christ's words, "This is my body," 2c. could not possibly be taken as they read. Christ had certainly meant to express something different from what these simple words really say. For probably a year we refused to submit our reason to the words of Him who does not lie. But we often thought to ourselves: if it should turn out that the first church had already understood Christ's words as they read, then it would surely be dangerous to depart from them, indeed beyond doubt that the literal meaning was the right one. What happened? God, who has patience with weakness, sent for the letters of the apostolic fathers to come into our hands at this time. We read them with great interest and they became the means in God's hand to heal us from our "reformed" unbelief. Later, however, it became apparent to us how sacrilegiously we had acted; for is it not sacrilegious not to want to believe God's clear Word until men bear witness to it? Would it not also have been possible for the writers of the earliest Christian times to have allowed themselves to be led away from God's word?

Perhaps some will not be unhappy to read some testimonies of the first church writers about the bodily presence of Christ in Holy Communion. We have collected testimonies from all centuries, which we will perhaps share in full later. For this time we will let only a few from the first time follow.

The testimony that came to us gloriously, when we still let ourselves be swayed by the wind of human thoughts, we found in the letter of Ignatius. He was the bishop of Antioch in Syria. He himself says in his letter to the church at Smyrna that he "saw the Lord Himself in the flesh after His resurrection." Chrysostom tells us of him that he was on intimate terms with the apostles, especially with John. His motto was, "My love is crucified." When the Emperor Trajan once came to Antioch and Ignatius freely confessed before him that he had been crucified, the Emperor condemned him, brought to Rome and there, to the amusement of the Roman people, to be put to death.

and to be torn apart by them. Immediately Ignatius was put in chains and led away to Rome, where he then endured martyrdom with great joy in the year 115. On his last journey to Rome Ignatius wrote several letters, which we still have. In them the dear martyr warns the congregation against the seduction of the false teachers, who were already numerous at that time, and exhorts them to constancy. Among other things, in his letters to the congregation of Smyrna, he warns them against the heretical Docetics, who taught that Christ had only an illusory body, and who therefore naturally despised Holy Communion. This was therefore also a reason for Ignatius to speak out about the Holy Communion. Communion. But he writes in the letter referred to (c. 7.) as follows: "They" (the heretical Docetics) "abstain from the enjoyment of Holy Communion and from prayer. They abstain from partaking of Holy Communion and from prayer, because they do not confess that Holy Communion is the body of our Savior. They abstain from partaking of this divine gift and from prayer because they do not confess that Holy Communion is the body of our Savior Jesus Christ, who suffered for our sins and whom the Father, according to His goodness, raised from the dead. Now those who contradict this divine gift perish in the midst of strife, but it would be more useful for them to practice love, so that they may also rise again. Therefore it is right to abstain from such, and not to remember them either in public or in special conversation, but to pay attention to the prophets, especially to the gospel" 2c. The same Ignatius, in his Epistle to the Philadelphians (e. 4.), writes: "Take heed that ye use One Supper. For it is One Flesh of our Lord Jesu Christ, and One Cup in union with His Blood." Do the Methodists desire any more testimony, that in the first centuries of the Christian era, orthodox Christians believed and held no other doctrine than the Lutheran doctrine of the Holy Communion? Lord's Supper believed and confessed? Some more will follow in the next number.

(Conclusion follows.)

Amas de Bourg.

It is well known that the Roman see once tried, not without success, to make the kings of Erve its vassals, and these its vassals its executioners, and that they succeeded most in the latter, especially with the kings of France and Spain. It is certainly well, in our time, when the "tender mother" does not burn her erring children, but calls and entices them with tender and gentle words, to be continually reminded of the blood debts of the Roman Church, for which she has still not repented. In such remembrance serve the following story.

At a läb äo guskioö (solemn royal session) held on June 15, 1559, by Henry II, King of France, the parliamentary councillor Amas de Bourg had boldly and freely defended the cause of the terribly persecuted Protestants. The king, furiously enraged by this, had him and four other councillors who were of his mind arrested. Together with his fellow sufferers, he used all legal means of defense, but he concealed his attitude so little that, in a public confession of faith, he unabashedly confessed that he was an enemy of the papacy, which was based only on the statutes of men, and that he recognized only the Holy Scriptures as the basis of his faith.

He was the source of truth and the guide of life. In the case of such a confession, of course, it was said: "What further testimony do we need, he is guilty of death. So he was sentenced to be hanged and his dead body burned. On receiving his sentence, he made a speech to his judges that moved them all and moved many to tears. - "I thank God," he said, "that he has graced me to die for him, and I pity and forgive you, because you have allowed yourselves to be deceived by the senseless messenger of hell, the deadly enemy of truth, by falsehood. How? Fear should seize us and shake us? Should we not rather be bold, even insurmountable, knowing that only men are against us, but God is for us? Our Father in heaven, you help us and give us light to know the truth, strength to confess it. Open, O Lord, the eyes of your adversaries also, that they may understand that to please you is to dislike them, to obey them is to resist them. Weep ye? Weep not for us, weep for yourselves, since you hear the voice of the Spirit of punishment without obeying it. - We, the judged, rejoice in the judgment and exult in the flames you kindle. Whatever snares may be laid for us, whatever evil may be inflicted upon us, nothing can separate us from our Lord and Master, Jesus Christ. We know that we are destined for the slaughter, like the lamb of God. But they kill us, they crush us! Those who have died in the Lord will rise again and live. Should I be afraid? I am a Christian, yes I am a Christian, dying I will shout aloud the glory of my Lord JEsu. Come then, executioner, seize me, and lead me to death."

Steadfastly he went to meet it. He turned once more to the people, and the words he spoke on the platform resounded far and wide, then he uncovered his head and, when he was lifted up, he cried out: O my God, forsake me not, lest I forsake thee. He died eight and thirty years old, regretted by many, known throughout Paris, indeed throughout France, as one of the noblest men.

Prayerfulness of a preacher.

It is said of Bugenhagen, Luther's confessor, that in former years it often happened to him that, before preaching, he forgot the hour of the sermon itself in prayer before God, and that on such an occasion he once entered the pulpit with the words, "Marvel not, dear friends, I have been delayed by God, with whom I have fallen into a long conversation of the church, the university, the city (Wittenberg), and all Christendom."

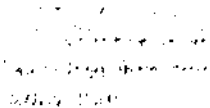
Paid.

- 1. Halste des 3. Jahrg. Hr. H. Johanning.
- 2. ,, ,, 2. Messrs Brink, F. Ellerbusch, H. Kollmcier, I. M. Krauss.
- 3rd year. Mr. past. I. M. Krauß.
- 4. ,, H- Kollmcier.
- 1st half of the 4th year Mr. I. M. Krauß.
- Receive from Past. Ways KI4.OO.

Received for the Lutheran. Gentile Mission on the CasS River, Mich. from the Lutheran congregation at Lucyrs, Erawford Co., O., by Mr. Past. I. Krauss P2.OO.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“



Herausgegeben von C. F. W. Walther.

Volume 3.

St. Louis, Mo., June 29, 1847.

No. 22.

(Submitted.)

Conversation Meier Lutheran about church constitution.

I.

It was in the first days of May of this year; the primeval forests and prairies were dressed in their first tender green and the sky was resplendent in dark blue, when a steamboat sailed down one of those beautiful rivers which adorn the West of America. Among other travelers, it carried a deputy who had attended the first meetings of the German Lutheran Synod of Missouri, Ohio, and other states in Chicago and was now hurrying home, but first wanted to visit his friend Erich. Not long after, a friendly settlement appeared on the left bank, which German diligence had founded in a short time. The helmsman's bell sounded, the wheels fell silent, and the ship drifted slowly towards land. The planks were laid out, and several went ashore, among them our deputy, who was walking towards a house that lay on a hill.

Now God greet you, my Siegfried, his friend welcomed him, and both celebrated the hour of reunion, which is one of the most beautiful in this life.

Where are you from, dear?" asked Erich, when afterwards they were both sitting cosily under the summer hall of the rural cottage.

Siegfried. From our synod, which held its first session in Chicago.

Erich. From a synod?! Erich asked, astonished.

S. Yes, why not?

E. I never thought I'd hear you say that.

S. What then is a synod Uebels?

E. What other than a German consistory?

S. Certainly not.

E. Woe is me that I must experience this, that my friend helps to deprive our Lutheran congregations of their precious rights and freedoms.

S. Erich!

E. How will Christ's enemies, how will the antipopes scoff when they learn this. Already they scoff at the synodal sack,

into which the parishes would be put and which the priests would then open only at times to let them see.

S. Laß -

E. Don't you remember the beautiful time, my brother, when we were delivered from German pressure, and here in our new fatherland, through God's grace, we came to a knowledge of the church and true ecclesiastical freedom? We read God's Word with one another daily and found in it a fellowship so warm, so brotherly and free, as we had not imagined, but only longed for in the depths of our hearts. How blessed we were then! Poor as our present home seemed to us at first in science, art, and spirituality, it now seemed rich to us, for we saw its mountains, primeval forests, and prairies shining in the light of freedom, and a holy zeal filled our breast to build here on the free church of the Lord. You sang then with joy of the sweetness of free, brotherly fellowship:

There is neither priest nor layman And no priesthood, No! Brothers only and free, And only of love Volume 2c.

and now-I must tell you frankly, woe is me, you're working into the hands of the parsons again.

S. So I thank God in heaven that he led me to you, so that we can talk at length about the ecclesiastical constitution. I only ask you to remain so open, to express all your concerns freely, and I have no doubt that we will come to an understanding and agreement. For as in the past, so I will continue to fight for the freedom of the church, and if necessary, die, so help me God. You called our synod a German consistory?

E. That is why I hate both of them, because they are tyrants. German consistories deprive the congregations of the right to choose and appoint their own preachers, and to govern themselves. On the other hand, they often bring them open unbelievers, rationalists, and other false teachers as preachers, and armed with temporal power, they at the same time forbid them to depose such godless clergymen. German consistories have deprived our people of the old, beautiful, core Lutheran hymns, in that

They have watered them down with rationalistic nonsense, and have introduced false-believing catechisms, textbooks, and agendas. How contemptuously they treat orthodox preachers and congregations! I even know of a consistory that had the principle, whenever a congregation asked someone to be its preacher, to regularly refuse this request, so that no one would get the idea that the congregation had a right to appoint its own preacher. The Consistory left the enemies of Christ, the blasphemers of His Holy Gospel, in their offices, and when they were finally sued for their shamefulness, it gave them justice. In short, our Lutheran congregations in Germany have only the right to obey and to pay. And I, as a Lutheran, should not hate such abominations unto death?

S. It is true, "some of the present consistories of Germany are so, but they were not always so, nor are they all so now.

E. Did God, through Luther's ministry, deliver us from the tyranny of the pope in order to sell us under the tyranny of secular consistories? Christ has called us to freedom.

S. As painfully as I acknowledge with you the evils of our church in Germany, it is still an abomination to me when some Germans, as they tread on American soil, fall upon our old fatherland with venomous blasphemies, and leave nothing good in it.

E. This, however, is shameful. For what good we have here, we have from God and from Germany.

S. You know how faithfully and wonderfully our fellow believers in Germany are taking care of the abandoned Lutherans in America.

E. God bless them for it!

S. Therefore, when we expose the ecclesiastical damage of Germany, let us do so with that love which feels the pain of our brethren who suffer from it as intimately as if it were our own. The Lutheran Church of America and Germany is only one, for the body of the Lord is only one in the whole world, and if one member suffers, the others suffer with it.

E. God heal them! As intimately as we feel the bondage of the churches in Germany

we do not do it alone. There are many devout Christians over there who implore the Lord without ceasing to deliver his captive people, and God hears prayer.

-But say, how was it possible that the consistories arose?

S. You know how clearly and powerfully our confessional writings and Luther, e. g. in the writing: "That a Christian assembly or congregation has the right and power to judge all doctrine and to appoint, install, and dismiss teachers;" further in a "Letter on how to elect and appoint church ministers to the council and congregation of the city of Prague,"-preach the freedom of the church on the basis of the Word of God.

E. And yet that freedom was lost.

At the time of the Reformation, the congregations lacked too much necessary Christian knowledge to be able to govern themselves in all places.

E. This is where the papist monks had taken it.

S. Now it was the godly princes and pious authorities of that time who, out of love, directed the affairs of the congregations, who trustingly left their rights to the consistories, especially since these consisted, in addition to the spiritual, also of such secular assessors who shared the faith of the church and sought the best of it from the heart.

E. So the Consistorial Constitution was quite appropriate to the needs of the time?

S. Certainly. It has been an instrument in the hands of the Lord, whereby he has blessed his people. But the congregations did not keep watch; therefore, in time, the power of the church came more and more into the hands of the secular authorities, even though individual Lutherans protested most earnestly that Christ had not delivered his own from papal slavery, in order to make them servants of the *politici* (the secular authorities). *)

E. That sounds marvellous! Oh, that they had all begotten so!

S. Then the Church would have remained free. But since they did not do so, canon law at last even established the atrocious doctrine that the princes were the "supreme bishops" of the church.

E. No, it is not possible after all. With the same right pope and bishop calls himself bridegroom of the church.

S. Thus the "royal, grand ducal, ducal consistories" now govern the Lutheran Church of Germany in the name of the princes.

E. So then the kings have taken the dominion and the glory from Christ and have usurped it for themselves.

S. You have certainly heard of Sr. Majesty the King of Bavaria, his life is well known; he is a Papist and as such the supreme bishop of the Lutheran Church in his country. His Lutheran pastors are also literally called "Royal Pastors!"

*) Guericke, Church History II, 343.

E. Duschtest.

S. It is, unfortunately, the most bitter truth. But it is not the only example. It is even worse in Prussia. There the previous king ruled the church in his own person, wrote his own articles of faith, and even founded his own church, the Evangelical Church, by uniting the Lutheran and Reformed Churches as the highest bishop.

E. Not true, it is the same thing that calls itself here, "united, and Reformirt-Lutheran, and Lutheran-Reformed?"

It is the same mixture which arises from the error that it is indifferent what we receive in Holy Communion. This indifference is the supreme article of faith. This indifference is the supreme article of faith on which the union rests, the very foundation.

E. But it does not seem to me to be at all permanent. Did the Prussian Lutherans understand this profound teaching of their king?

S. He tried, through his spiritual and secular soldiers, to explain it to them, but in vain.

E. What do you mean?z

S. Now, first of all, his spiritual subjects, i.e. his high royal consistorial councillors, professors and pastors, had to prove the article of faith of the Union to the Lutherans, and when they still did not accept it, he sent them his royal soldiers.

E. And these preached neatly from the Union?

S. Yes, with bayonets. The king's ecclesiastical soldiers had claimed that brotherly love was actually the inner reason for the union, and the secular soldiers now had to show this outwardly as well, by forcibly introducing the king's agenda and imprisoning those who resisted with dungeons, fines, and quartering.

E. In a similar way, the Roman Pontiff used to prove to our fathers his self-made articles of faith.

S. It is also apparently caesareopapie, i.e. secular papism.

E. What did our fellow believers in Prussia do in response?

S. Many tolerated as martyrs and prote-...than men.

E. And what did the Prussian Pabst King answer to this?

S. As 'supreme bishop' he let the Lutherans take away their churches. His whole papal-royal church cried out against the wicked Lutherans, because they did not want to burn incense to his image and enjoy his supper. They emigrated by the thousands and sought in North America and South Australia the freedom of conscience which their fatherland denied them.

E. Now it stands better there, I guess?

S. The present Prussian king has stamped the Lutheran Church into a sect, making it has as much freedom as the Jews.

E. Has it come to this with the church

which in the course of the centuries has received the name 'Lutheran', but which according to its confession is one with the one holy Christian church? Has it come to this with their children that they must now flee to the mountains? For the abomination stands again in the holy place. God had driven him out through Luther, but the kings with their servants have brought him in again. Yes, the end is near, the last times are here, the last, the hardest fight is on. The kings were nurses and the princes would be nurses of the church, but what are they now? Robbers and tyrants, who have snatched from thy Lord his honour, from his Church her royal crown, her right and her liberty. She must now serve, the noble queen, those who should serve her, for the sceptre of the wicked reigns over her; her ornament and her joy are gone, forsaken, cast out, and driven away, she wails day and night in mourning, and there is none to guide her, and her enemy is greatly emblazoned. O Lord JESUS CHRIST, our only heavenly King, our only chief Shepherd and Bishop of our souls, behold, your only King is the Lord of our souls.

A vineyard! The wild swine have rooted it up, and the wild beasts have destroyed it. Behold, thy church in the east languisheth in Babylonian captivity.

S. Be of good cheer, Erich, it is founded on the holy mountains.

E. The Roman papacy, an infernal monster with lying powers, rises again from its abyss and stretches its bloodthirsty claws over Europe and America, while many blinded people lust after its boorish beauty. The Greek Catholic Pabst Emperor of Russia persecutes the Church with slavish despotism; German Pabst Kings have bound her with the bonds of temporal power; heresy, unbelief, and loose philosophy prevail in the world: verily Gog and Magog already surround the beloved city. Alas, I see nothing but night.

S. And I see nothing but sunshine. Did not Christ have to enter into his glory through suffering?

E. It is true, that is why the church had to win only through martyrdom, that is why it must also now win its freedom and its right through martyrdom.

S. So it must go, we must go through much tribulation into the kingdom of God. There must be suffering, but also victory, for our faith is the victory that has overcome the world.

E. That's the old rule.

S. And take thou the old and everlasting promise: The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD will send the scepter of thy kingdom out of Zion. Rule among thine enemies. The LORD on thy right hand shall smite kings in the time of his wrath.

E. Scripture must be fulfilled, even in our day.
S. Let us take comfort in this, Erich, let us never forget the land of our fathers, for God's grace and blessing have given us here the right, true ecclesiastical freedom. God also deliver our brothers from the tyrant's yoke.
E. Yes, let us pray, hope and wait until our last breath.
The sun was sinking in the clear western sky, the endless prairies were filled with white mist, while the stream at the foot of the hill flowed darker in the shadow of the tall virgin forests that bordered its banks. Deep silence reigned, and the two friends sat in silence, hand in hand, gazing at the star of the day as it bade them farewell for the last time with its ruddy rays.
Let's go, Siegfried, said Erich, standing up, night has fallen over our talks, the dew is already falling and the cold wind is driving along.
(To be continued.)

(Submitted.)
"The Protestant Church conceived as a convert, i.e., on the way to the Catholic Church."

Under this heading, the "Wahrheitsfreund," Jahrg. No. 31. p. 242 the following:
"This subject, which sounds paradoxical to many, even ridiculous to many, I only want to illuminate in passing; for to go into detail is forbidden by existing circumstances and institutions. But I will be brief, gentle, clear and true:
I. When does one convert? As soon as one has lost positive hold in matters of religion and has retained the desire for it. All synods of the Protestant church, all attempts by individuals and the masses to constitute a church, prove the first and second propositions. Thus the Protestant church is a convert.
II. But does it not err more than ever from the center of the Catholic Church to all points of the periphery in its support of so-called German Catholicism, the establishment of free congregations, and the rejection of all dogma? So it seems. But when does the erring son return to the Father? After he had tried the utmost. So-
III. If the Protestants want to remain Protestants, I ask: against what do they protest? Against the Catholic Church? Impossible, and not seriously, for who will protest against what he does not know? Neither the masses nor even their scholars know the Catholic Church. Who can trust them with the nonsense of protesting against an unknown X? They do not protest against the Church, they want to build one, and they do not protest against the Catholic Church, because who will not want his Church to be Catholic? "We protest

ren, they say, only against human authority in matters of faith." Affected, brethren, we agree; we Catholics also believe only a divine authority; but can it not, must it not, be humanly mediated, in order to know what and where it is? You dear Protestant brethren evidently protest-against yourselves; or show me some other object against which your protest is directed. It is impossible, either according to logical laws, or according to the necessities of the heart, to go into that. So -----
IV. Without antecedent propositions there is no conclusion, without conclusion no thinking, without thinking no existence. If, then, you Protestants want a philosophical existence, I must tell you that two among you must not agree on a third thing, for this third thing would be authority, i. e., the annihilation of protest; hence you could not found a church believing in thought, because this presupposes an agreement in a higher thing to be acknowledged by a number. Either submission to a higher object; the former is catholic, the latter is self-deification, the first step to self-destruction. No rational person wants the latter. So -----
But are there not millions of Protestants, good people, who are not at all aware of this, and who are in short order afraid of the Catholic Church, as of the horror of their childhood? But behold, these have positive faith, and are otherwise in innocent error, that is, they are, without knowing it, Catholics.
V. What is the result of Prussia? On the restriction of certain otherwise quite differently regarded aspirations. Bright and shining, yes, completely catholic is the great word of its monarch:
"The evangelical church must be restored to the right it has lost; this can only be done on the ancient foundation laid by Christ."
This very word is not to be interpreted or twisted, but only a joyful Amen is to be added to it." (N. Sion.)

So far, then, has it come with the Protestant church, that the Roman church, boasting of its triumph in advance, proclaims that it is a convert, on the way to the Catholic church. These are the unhappy consequences of the deception of reducing the essence of the holy Christian church and congregation of JESUS CHRIST to an outward association and visible communion; *) for, if one remains with this

*The Roman Church, as is well known, understands nothing else by the so-called Church than the multitude of teachers and hearers who, baptized in the name of the Triune God, unanimously confess the whole doctrine of Christ and His apostles, and enjoy the right administration of the Sacraments. According to this concept, the One Holy General Apostolic Church, invisibly scattered over the whole face of the earth, is degraded to an external, visible church association (*externa societas ecclesiastica*, society). Now, if Protestant teachers, too, have a general visible church to show

But if the Roman Church is right in its conception, its statement is true. If the Protestant church, as a visible one, takes the place of the invisible one, and confronts the Roman church, then it is done for, the mouth of Antichrist is wide open to devour it, and it is itself a kindred spirit of the Roman church, mixed with papist leaven. Then the Roman Church is superior to it in all things; it is, in conclusion, the only, saving, true, visible Church, from whose bosom the other has torn itself to dissolve into sects; and good to those who find their way out of these again to the right mother! I say, if the essence of the holy Christian church is to be placed in visible communion, then the counterpart with its canons and decrees is certainly the church of the living God, and when the latter ceases, this too is finished, and it is over and done with; then the Holy Spirit has been promised to the visible multitude, the episcopate is its infallible interpreter, the Holy Spirit is bound to time, place, and site, and the Roman church, according to medieval history, can only rightly claim this privilege. Thank God that it is not so! To God be eternal thanks and praise, that outward assertion before the world is less than nothing in His kingdom, that He has hidden the truth of the gospel from the wise and prudent (who are in regard to it), and revealed it to the unlearned! Thanks be to God for ever, that His kingdom cometh not with outward gifts, neither shall it be said: See here or there it is - that, as the head cannot be seen, so necessarily the body of this head is and remains invisible, the fullness of the immeasurable love of him who is all in all.

If we are able to accept the promise of Christ, or, what is the same, to appropriate the promise of Christ to a visible Particular Church, is this not, in fact, a step backward to Pabstism? And have not the opponents of the pious Dr. Spener and his disciples already done some preliminary work in this respect, although the Romans, out of great prudence, attribute more anti-Catholicism to them than to the Pietists? In answering the highly important question, "Who determines the doctrine?" does not one and the same principle underlie Romanism, as well as rationalism, be it the common or speculative Hegelian? And in not the great harlot, the mother of all abominations on earth (Revelation St. John c. 17.), because of her dazzling appearance, as if she were the bride of the Lord, the wife of the King's Son, the most dangerous enemy of the elect? The man of sin, in order to palliate his apostasy and his powerful error, usually appeals to Tim. II, 2, 20. cf. Matth. 13, 47 fg. But besides that great interpreters, like Chrysostom and Theophylactus, understand by the great multitude the world (according to Matth. 13, 38.), so it follows also with the other correct explanation just from these passages that to the outer community of the church belong all who use Christian baptism, besides the orthodox, hypocrites, heretics, separatists, groups and sects are to be counted, which all are truly not the church itself, as Cyprian, Ambrosius, Augustin 2c. agree with our symbolic books (cf. ^poloA. confkss. äxust. ecl. Leekenber§. p. 143 §279. 2c.) and truly great theologians teach. See Jo. Gerhardi in Dimotk. II. o. l>oco. XXIII, o. 6. and hold against him the famous Bishop of Meaux, Lossuet, coll. c. lo. 6leuü. cke ecd. As the latter writes on this punct, a not dissimilar manner is also approached by older and newer Protestants, soon more hyperorthodox, soon more heterodox.

not of this world, even as his government is spiritual and invisible. The rock on which we are built, the stone of offence and the rock of trouble, the stone that the builders, the bishops and their councils, have rejected, the chosen cornerstone that is precious to the faithful, remains Jesus Christ alone, even though we do not see him, but on whose heavenly word individual faith places its confidence and founds its hope.

Everything depends on it in the controversy against the Roman church: Can we be and become divinely and infallibly sure of the holy doctrine of the prophets and apostles, so that we could also seal it with our blood, without needing an authority imparted by men and their creeds? Can we believe, and on this faith dare everything, gift and blood, body and life, by receiving testimony from God Himself, like the dear ancients (Heb. (Heb. 11:11), without the need of any visible institution, of which the weight and weight of the great assurances should be greater for us than the testimony of the divine Spirit Himself in His word to our spirit, which is greater than our heart and all men's words, the testimony that God has given us eternal life, and that such life is in His Son, and he that believeth not this testimony maketh God a liar? (John Ep. I, c. 5.)

There is, however, no other alternative for the wise according to the flesh and the strong of this world, if they do not attain to the simplicity of faith and divine election of graces in the spirit, and yet they are really thinkers, as the writer in the Truth Friend also seems to remark, than either to become theoretical deniers of God, idealists, autodeists, pantheists, or to take their reason captive under church authority; wherefore not unfrequently conversions of the most eminent men of their time (for we will not reckon the little spirits here) happen, and the Roman church also so surely defies and speaks, as Rev. 18, 7. is written in advance: I sit and go a queen, and shall not be a widow, and sorrow shall I not see. Men of profound philosophical acuteness and power of speculation cannot possibly be satisfied with the ordinary grounds of proof for the truth of natural and revealed religion, as the so-called super-natural Protestantism (I do not mean that of the Reformers, who awakened their sleeping century, and of those who follow in their footsteps) is satisfied with its learned, often very condemnatory, and all noble things scornfully diminishing and suspecting slovenliness. All that is based on reason, on the interpretation of language, and on history, is an inevitable support of Pabstism. Man wants to see what he is supposed to believe, and this desire leads him to the

Perdition. God is and remains incomprehensible to us, His existence and His work inexplicable, like our own existence itself. What comes before our souls as faith borrows its own convincing power not from theoretical knowledge, not from imaginary research and official gifts, or the arrogance of wisdom and the choice of worship, which only leads to scornful pedantry, bigotry, a focus on the visible, and withered prejudices. If knowledge were the guide to faith, why is it older and more alive through the fresh breath of the spirit than any system?) Neither the certainty of a revelation that has happened, nor the way in which we are to understand it, can be demonstrated by human proofs; they cannot come to evidence. Every concept of the finite mind that wants to think God and divine things sinks powerlessly back into nothingness; no human power of itself is able to grasp and seize Him; He is inaccessible in His height and in the sanctuary. If, O man, you feel this greatness and glory, your spirit will be full of wonder and silence, why would you condition the unconditioned and make possible the impossible and thereby destroy the infinite for yourself, destroy all religion for yourself with it, or (mediating the immediate) as a groundless support for your inconsistent lazy reason, because the powerful impulses of your heart all point to a lost highest, take human tradition and authorities to help you find the God, Whom all the tongues of creation proclaim to thee, Whose existence thou canst not deny without denying thine own, by virtue of Whose powerfully effective presence thou canst not feel thyself without also feeling Him,-and therefore, not rather, putting both being as unproven, but decidedly true, in the forefront, let thyself be guided by inexpressible grace hands, that after divine preconcealment there arise in thee the illumination of the knowledge of the clearness of God in the face of JESUS CHRIST? (Acts 17, 22. fg. Cor. II. 4, 6.) The desire of selfishness, which out of unbelief has brought sin into the world and makes itself its own God, moves man, instead of becoming certain directly in the Spirit through childlike trust in the Word, to seek his salvation in naked human powers and faculties; the voice of his innermost natural consciousness (Rom. 2, 14. fg. I, 32. 19. fg.) he wants to interpret to himself from his own reason and strength, he does not want to deny or leave the ground of the visible, tangible conviction is to replace for him the certainty of faith from above, which is only at home in the invisible; he wants theoretically by proofs *a priori* or *a posteriori* (i. e. from metaphysics or from history and tradition), practically with invented works of self-sanctification or of a

*) Augustine: *Fides praecedit intellectum*, Faith precedes knowledge.

He was a man who, in the course of his life, had been able to build and construct a religious whole out of his sensual superstitions; and when these rotten pillars collapse through the closed course of a demonstration guided by the pure principles of thought, his supposed faith is also ruined. He falls.

What reason does not build, no reason can ever destroy; if human science neither knows nor gives faith, how could it overthrow and destroy it? Faith in something higher and more sublime than man himself arises in a quite different sphere from that of human reasoning. The perfect result of a logical speculation is terribly at odds with the mysterious original language of our consciousness. This is the point of connection to which the revelation of God's merciful love closes, where man needs this connection, by the voice of conscience, by law and gospel, without which it is impossible to elevate man beyond himself and his narrow circle; the system returns to itself and describes only its own circle, begins with man's I and closes with it, and man is his God and the God of the world is man. (The chain from transcendental to absolute idealism, i.e., consummate pantheism, or from the self-confident Kant and Fichte to Schelling and Hegel).

Revelation can only speak to faith in the full meaning of the word, can only say, "It is faith. Through it, for it, and with it, faith is always given, the power of God that precedes man; only the ability, that is, the need, is in man. If revelation draws its proofs from human reason, work, feeling, testimony, and authority, it is no longer a divine revelation, has no universally necessary character-and this becomes the fundamental sin of all errant philosophy, as it mixes itself into the entire sectarian system, deifying itself, the creature, placing itself in the temple of God as a god, the principle of the god of this world in antichristianity. Faith is a gift of the Holy Spirit, the adjunct of the true, universal church, more or less weak or strong in man. It is the grasping of the invisible, the unbreakable foundation of all that is to come, hence the church of believers is a pillar and foundation of truth; for what is visible is temporal, accidental, appearance, but what is invisible is eternally, truly valid. Faith alone leads safely and securely through the cliffs of papism, of so-called Protestantism with all its outgrowths, of atheism, to the glorious goal; it is the faith of Paul, Athanasius, Augustine, Luther, and their spiritual children.

Great unspeakable profit lies in

the word of faith for him who can grasp it with firmness and find in it the rest of his soul. In it his most blessed hopes and holiest desires are united, and the deep longing of a heart for solid shelter in those religious turmoils is satisfied; the alienated child has heard the voice of his misunderstood creator and has found his way out of the sinister, so different labyrinths of unbelief (or superstition); even the frightening grave becomes for him only the passage into a better and perfect existence. Happy is the man who has the light of life, and who does not allow his lasting certainty to be shaken or taken away by any doubts. He has come to the Jerusalem that threatens, that is, the Free One, the Mother of us all, not to the handmaid who is of this flesh and of this time, and is born into bondage, to the congregation of the firstborn who are written in heaven, to the blood of the eternal testament, to the multitude of many thousand angels and perfect righteous men.

What, then, is the gloating and gloating of the Roman Church over the so-called Protestant Church! All the above-mentioned points of their diabolical divination are now and never again applicable to the church to which Christ said that the gates of hell shall not prevail against it, and: "Behold, I am with you always, even unto the end of the world. This church ascribes its existence to the serpent's tread, because the firm foundation of God standeth, and hath this seal, The Lord knoweth them that are his, and: Let him that is called by the name of Christ depart from unrighteousness. It is true that according to Ephes. 4, 13. as a spiritual body, a leaven of humanity, it passes through various ages and stages of development through the contrasts of the impure elements of the world still unavoidably associated with it here; but it needs no human demonstration where its divine aucturity is to be found, after it has once with and by the apostles of the Lord as His immediate messengers, and in the A. T. with and from the prophets, she had received the sacred writings; she was Lutheran, long before Luther; the seed out of which she is born, gives itself to her at the same time of itself, and without any other mediation than that by mere instruments and organs, (as the Word continually living in the hearts of believers, and known in the symbols,) as she alone is fully ordered to God at the loss of eternal blessedness, (Rev. 22, 18. sg. Compare, with Luc. 10, 16.), as divine and sufficient in matters of faith and conscience. Two of us, however, agree on a third thing, but not on historical faith, which only gives probability, or even on pricsterauctorität, but in conscious unity with the church *catexochen on the* by her handed down and through her propagated, but written, to the faith (and only to the faith) clearly.

The word and promise of our Lord Jesus Christ Himself, who has not left us orphans, but has given us of His Spirit, that we might know and hear the things which are taught us of God, and judge spiritual things spiritually. (Cor. I, 2, 12. fg.) We have positive faith without being Catholics (in the Roman sense), i.e. we have recognized ourselves that this is Christ, the Saviour of the world, our righteousness, and His words powers of the world to come, and do not allow ourselves to be caught again in a hierarchical yoke of men; for which reason we cannot say Amen to the well-meant, but from the delusion and phantasy of a visible apostolic church *) originated sentence of the royal chief shepherd.

So much for the warning of the "Truth Friend" and others not to rejoice prematurely before the end of the day. Perhaps God will once more send to the Church of these times a leader before whose mighty divine fiery zeal every adversary would once more faint. It takes a freedom and security of spirit in God such as you unfortunately do not find so often in the church. There are few men who are a match for the giant power of the enemy; and even if they would be so according to the excellence of naturally high gifts, they still fear the disgrace of the world and its greatness more than their king's wrath, and therefore remain childish Christians. It is a hustle and bustle on the scene of the present-day peoples, the caricatures of the holiest, the ideals of spiritual freaks are presented as transfigurations of humanity in common bond, above all is the magnificent intimacy of the German spirit, which the Reformation carried in its bosom and nourished in its faith-rich bosom, and which, from monuments of art, full of the most sublime and profound charm, speaks admonishingly to the degenerate sons, beaten into the ignominious bonds of breadwinning, is the highest of all knowledge.

*) A visible common church of God can only be called figurative or inauthentic (per *synecdochen*), inasmuch as true believers are among them, (which is known from the fact that the seed which begets it, the living Word of God, is present in it,) after which, as the true members, which are opposed to the dead and decaying ones, the whole church is called. The church according to this notion of accidental appearance (*ratione externae* kormse, not *per essentiam* or according to essence, but *per accidens*) admits, however, of distinctions, into true and false (particular church), i. e., the city of God in the improper sense, with its thousand gaps, through which it may perish altogether, and the devil's synagogue, Satan's school, (church only called, on account of the believers still hidden under it.)-in flourishing and more corrupt., without ever ceasing to be the One Church, which cannot fall from the faith. But to her, the Bride of the Lord, the Queen, who rises not with lying powers, but seems to be the outcast barren woman, because she is of the Crucified, the fountain of the water that makes blessed, the host of the unquenchable, pure, and purifying fire, is given an open door, and none can shut it; she reigns in the midst of her enemies. The monarchs of the earth cannot help her to any right, but they shall come and worship at her feet, and know that the Son of God has loved her, the virgin. (Cf. Cor, I, 3, 21fgg. Iesaias c. 60, 54.)

Theology should go begging to materialistic hucksters and utilitarians. Theology shall go begging to material hucksters and utilitarians, England's practical-melancholic activity, like the French's sham and frivolity, shall serve it as a model, the church in the state and the state in the church are beginning to proclaim a kingdom from this world - the Lord from heaven, the true King and Bishop of our souls, may himself look into it and confess his church, which is eternal and will remain until the last day, so that he may ward off the unspeakable misery and more than pagan insanities, through which so many fall into the hellish abyss. Amen, yes, let him provide help, for it will be full of the wicked everywhere, where such people have the upper hand among men!

Of the certainty of the state of grace and of the papist Bipedalism.

in the Epistle to the Gal. c. 4, v. 6. Works. Hall. A. VIII, 2399ff.)

It is very profitable and good that devout hearts should be assured that they have the Holy Ghost. The Sophists and the monks held that no one can know for certain whether he is in grace or in disgrace, even if he lives and walks in the best of ways. And such an opinion has been held by the whole papacy to be as certain as if it were the most noble cause of vain and articles of faith. But what terrible and great harm they have done with this unholy and ungodly doctrine is not to be said. For they have indeed suppressed the doctrine of faith, destroyed the faith, confused consciences, robbed Christ from Christendom, obscured and denied all the benefits and gifts of the Holy Spirit, deprived people of the right and true worship of God, and caused all kinds of idolatry, vain contempt for God, and blasphemy in the hearts of men. For whoever doubts God's gracious will and does not believe that he has a gracious God can never believe that his sins will be forgiven, that God will take care of him and make him blessed.

St. Augustine speaks well and Christianly when he says, "He that hath faith is sure that he is in grace." This they deny and deny. God forbid that I should be so presumptuous as to say, I know indeed that I am in grace and holy, that I have the Holy Ghost, though I lead a holy life, and do all that I ought to do. From this groundless error, on which the whole papacy is founded, you young people, because you are still uncontaminated with it, should flee, and have for it a shrinking from it, as from the most poisonous and pernicious pestilence that there may be. We old fellows, who have been brought up in such error from our youth, are like this.

Deeply drowned in it, so that it becomes sour and hard for us to get rid of it from our hearts and forget it, so hard it becomes for us to understand and learn the right faith.

If all else were right and good in the papacy, as it is not, yet that they teach the people to doubt God's grace and will in this way would be such a tremendously harmful error that it cannot be said. And though it is undeniable that the enemies of Christ teach vain uncertain things, (for, as I have said, they call consciences to doubt God's grace,) yet they are so full of diabolical madness, that they condemn and murder us with all certainty as the very worst heretics, for the sole cause that we should lead men to believe God, who cannot lie, and do so, as if they were quite sure that their doctrine was right and divine.

Therefore let us thank our dear God for ever that we have been freed from the desperate error, and can now truly know and believe that the Holy Spirit, as St. Paul says, cries in our hearts and causes unspeakable groaning. We can now truly know and believe that the Holy Spirit, as St. Paul says, cries out in our hearts and causes unspeakable groaning. And this is our foundation. The gospel does not call us to look at our good works and perfections, but to look at God himself, who makes the promise; item, Christ, who has fulfilled and brought to light what was promised. But to look at the pope is not called God who promised, nor Christ who is our mediator and high priest, but our works and merits; so that nothing else can follow but that one becomes uncertain whether God is gracious to us, and finally despairs, for the matter is founded on our works, merit, and righteousness 2c. But if it is founded on God's promise and Christ, the right immovable rock, one is sure of the thing, secure and joyful in the Holy Spirit, for it stands on God. Spirit, because it is based on God, Who is faithful, and cannot lie nor deceive. For thus saith he, Behold, I give my own Son to die, that he by his blood might redeem thee from sin and death: and I cannot be uncertain of the matter, but I will deny God.

This is the reason by which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we have done, but leads us away from what is ours, and bases us on another foundation which is outside of us; So that we do not rely on our powers, conscience, feelings, person, and work, but on that which is apart from us, that is, on God's promise and truth, on Christ, who sits at the right hand of God, and is our righteousness, which the devil cannot overthrow or take away from us. Of this the pope and his multitude know and understand nothing at all; therefore he denies and blasphemes such abominable and unchristian things.

With his multitude, he says that no one knows, no matter how righteous or wise he may be, whether he is in favor or disfavor with God. Not so; but he that is righteous and wise knoweth truly and assuredly that God loveth him; or if he knoweth not these things, he is neither righteous nor wise indeed.

-X-

Editor's Note. Let no one think that the Roman Catholic Church had the abominable doctrine that a Christian must doubt his state of grace throughout his life only in Luther's time; it still has this doctrine today and cannot abandon it for the very reason that its Mass market would naturally suffer not a little from it; for who would still pay for a Mass for the living, or even for the dead, if he knew that he could hold fast in faith to God's promises of grace in Christ without wavering? That this doctrine is still valid in the papacy is evident from its most important symbol, namely, from the decisions of the Tridentine Council. In these it is said, among other things, as follows: "Nor is it to be maintained that those who are truly justified must believe beyond all doubt that they are justified, and that no one is absolved from sins and justified except he who certainly believes that he is absolved and justified; and that by this faith alone absolution and justification are accomplished, just as if he who does not believe this were to believe in the promises of God and in the promises of God. doubted the power of Christ's death and resurrection; for just as no pious person should doubt God's mercy, Christ's merit, and the power of the sacraments, so every one may be terrified and fearful on account of his state of grace, when he looks at himself and at his weakness and awkwardness, since no one can know with a certainty of faith, which could not be founded on something false, that he has obtained God's grace." (Sess. VI. Cap. 9). Who does not see from this that the Fathers of Trent were blind guides for the blind, and could not possibly ever have known anything of the true faith itself, of which they evidently speak like the blind man of color?- In what follows, it is further said in that public confession of faith of the popes, "If any one says that justifying faith is nothing else than confidence in the divine mercy, by which sin is forgiven (to us) for Christ's sake, or this Let trust alone be the means of our justification: let him be accursed. If any man say, that it is necessary for every man to believe, without any doubt of his own weakness and clumsiness, that his sins are forgiven him, to obtain pardon, he is accursed. Let him be accursed. If anyone says that a man who has been born again and justified is bound to believe that he is among the elect, let him be accursed. (Das. Can. 12. 13. 15.) The Fathers of the Council, therefore, do not speak of a Christian's becoming uncertain of his state of grace in hours of temptation, which the Bible also teaches, but they curse the doctrine at all that faith is a certain assurance. Ebr. 11, 1. - Here it is evident that the holy and blessed gospel, which, when it is grasped in faith, brings with it the irrefutable and certain testimony of the Holy Spirit, is not to be cursed. It is a curse on the holy and blessed gospel, which, when grasped in faith, brings with it the irrefragable testimony of the Holy Spirit that we are God's children.

Correct conclusion.

At the Imperial Diet in Augsburg in 1530, Duke John Frederick of Saxony, son of Elector John, got into a conversation about religion with several papists, among whom Dr. Eck stood out the most. The young duke asked how it came about that they - especially the papists - withheld the chalice in Holy Communion from the laity. The young duke asked how it was that they, especially the papists, withheld the cup from the laity in Holy Communion, since the Lord Christ said, "Drink ye all of it"? What does the word "all" mean? To this Eck answered, "All," meaning the ordained priests; "they alone shall drink of it. Well, said the duke, it must follow from this that you consecrated monks and priests must be bad boys and husks, for Christ says, "Ye are pure, but not all;" that is, according to your explanation of the word "all," as much as: Ye laity are pure, but not - the priests and clergy. The papists did not expect such a conclusion.

Lx Uumno in vit. lob. läüä. IVl. 8. 1^. Il. p. 148.

From the speech, "It is against my conscience!"

Luther wrote in 1526 to the Elector John of Saxony of those who often pretend to conscience when a matter is contrary to their flesh: "But whether they turn aside their consciences, it shall not avail them: for they are required beforehand to prove their consciences and their conduct with the Scriptures, or to be instructed. For this reason they have refused, and have publicly declared that they will not enter into the Scripture disputation. In this way they bear sufficient witness against themselves that they fabricate such consciences and use them only as a pretense. For a right good conscience does and desires nothing better than that it may hear the teaching of the Scriptures, and dispute its things with the Scriptures." (L. W. Hall. XXI, 147.)

Little Lutheran Martyrs.

After the imperial lieutenant general Tilly had taken the Lutheran city of Magdeburg by storm during the Thirty Years' War on the part of the Roman Catholics in 1631, he dwelt there with his soldiers in the cruelest manner. Among other things, he left all the schoolchildren who were walking in order through the market and singing the song of love: "Sustain us, O Lord, in Thy word, And taxed the Pabst's and Turk's murder":c., sabered by his soldiers and cut to pieces, as Herod once did the little Bethlehemites. This untimely death did the children no harm, they attained the glorious crown of martyrdom in which they will be eternally resplendent; but to Tilly this act, so indecent, disgraceful, and cruel to a general, caused bitter remorse; nor did he have any more luck in war from that time on.

M. Pfefferkorn's Thuringian Historia.

B.

Paid to IV 13. Messrs. I. E. Schneider and D. Simon. Received for the Lutheran Gentile Mission at Frankenmut, Mich, from Messrs. G. Vetter S 1.06, Ph. Lepper, dits, Lorenz 26 Cts.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., July 13, 1847.

No. 23.

(Submitted.)

Conversation of two Lutherans about church constitution.

II.

As soon as the first rays of the young morning sun shone, Siegfried found his friend Erich already gathered with his family for morning worship. A boy brought the house Bible, the little ones stood around the table, devoutly folded their hands while the father said the prayer, and listened attentively as he read to them the words of eternal truth. Then they built themselves up with one another from our beautiful Lutheran songs, which do not grow old with time, but always awaken the soul young and fragrant to the praise of God and graze on fresh pastures. The singing ceased, a deep silence ensued, as if the lovely tones still found a long echo in the hearts.

How fine and lovely it is, Siegfried interrupted, when brothers live together in harmony.

Erich. And how beautiful that our Lord Christ expressly commands this free, brotherly relationship of Christians in the words: "One is your Master, but you are all brothers.

Siegfried. In general, it was only in the time of the new covenant that this came into its own, while in the old covenant the parental reputation prevailed.

E. Christ himself calls us his friends and his brothers. It is indeed overwhelming: Christ our brother and our God.

S. With this consideration we are again on the sacred mountains where liberty dwells. There is but one true liberty, of which Christ says, If the Son shall make you free, ye shall be justly free: that is, liberty from the constraint and curse of the law, and from the bondage of sin; and liberty to serve God in the manner which he hath revealed to us in his precious word. Our liberty is the noblest gift of grace, which Christ gave to his own when he led captivity captive. Who can sufficiently praise and extol the glory of this precious jewel? Only in their free

Self-government, the church can unfold its full beauty.

E. Therefore there must be no rabbi, master, father or pope in the church, if we want to stand in freedom, so that Christ has set us free, and not let ourselves be caught again in the bondage yoke.

S. All fellowship, union, and constitution of Christians must be brotherly, if it is to be Christian. As soon as a false fatherhood, priesthood, or mastery, whether spiritual or secular, wants to rule alone, there is already a new papacy; brotherly love no longer unites the Christians, but the scourge of the law in the hands of tyrants looms angrily over them.

E. Let us beware of such scourge, Siegfried.

S. As long as we at least want to be Christians, we must not allow men to rule over our consciences or our churches, but only God alone through His Word.

E. The Holy Scriptures call us so earnestly, so urgently. Scripture calls to us so earnestly, so urgently: You were bought with great price, do not become servants of men.

S. Grace, truth, and freedom are the watchwords of our church; these are the goods it gives to everyone who comes to it. Oh, it is a joy to belong to the church, the Lutheran church! We are all one in Christ, free and equal brethren; in the sight of God there is as little respect of person as in our sight, though we readily acknowledge a difference of gifts and offices; it is all yours, the apostle assures us. - Behold the church, the queen crowned of God, with her feet she still walks on earth, but her heart and head she has lifted up to heaven.

E. The apostle indeed says: All things are yours, but the tyrants say, yours is nothing. You know, Siegfried, that the tyranny of German consistories is just as hated in America as the tyranny of the papacy. Whether sheep could also choose their own shepherd? was the answer given by a consistory to a congregation that wished to appoint its own preacher. I see to my joy that you still love the freedom of the church, the less you love it.

what's more understandable to me is how you could join a synod.

S. Our Synod is a free, Christian, German assembly. Synod means assembly, and such an assembly as deals with ecclesiastical matters. Isn't it true that Lutherans are allowed to assemble, or don't they have that freedom?

E. But they must not gather to deprive others of their rights and freedoms.

S. Nor do they wish to do so; in their constitution it is expressly stated as the reason for forming a synodical association: to protect and preserve the rights and duties of pastors and congregations.

E. It is from the pastors that I fear the greatest danger to our ecclesiastical freedom. How easily spiritual arrogance can plague them, so that they strive for dominion, and how easily they can gain the upper hand with their scholarly education, and then it is all over for our freedom.

S. This is taken care of, for each congregation sends, in addition to its pastor, a deputy to the synod, who has the same right to speak, advise and vote as the pastor.

E. But, the preponderance of the pastors by their learned learning, fearest thou nothing of this?

S. What is a Lutheran afraid of when he has God's Word for himself? Neither of priests, sects, and mobs, nor of the wisdom of the whole world, for with God's Word he must be victorious in every dispute. It was a simple Christian who defeated the heathen philosopher by the striking force of his faith, while all the bishops sought in vain to refute him. (See Lutheran Year 1. No. 1.)

E. So you don't find it questionable?

S. No. Our pastors possess unscientific knowledge in order to serve their congregations, not in order to rule over the people. If they really tried to do the latter, they would cease to be Christ's servants.

E. But you have enough examples of it.

S. Alas! But what do they prove? Whose fault is it that domineering priests succeed in subjugating the congregations of the Lord by their spiritual superiority?

But in the churches themselves, which forgot the commandment of God: become not servants of men, and did not depose such false prophets, whereunto they have the right and the duty according to the word of the Lord.

E. For this very reason I think that in order to avoid the danger of priestly rule, it is best not to join any synod.

S. Then no congregation would be allowed to call a pastor, because this danger would still remain. But that would be to abrogate God's order and the holy ministry out of fear of man. It would be an obvious injustice.

E. That is true. But does a congregation that excludes itself from the synod retain the right to appoint and dismiss its teachers?

S. Indeed, perfectly. It explicitly says: estimation and preservation of the rights and duties of pastors and congregations.

E. How then is it with the right of election? If a congregation were to become preacherless, would it have to accept the first candidate sent to it by the synod?

S. Nevermore, we choose our own pastor and will not be deprived of this right.

E. On the other hand, your rights are threatened by great danger from another side. The synod gives laws, and these impose an intolerable constraint on the congregations, so there is again a consistory.

S. But this imminent danger exists only in your imagination. The congregations form the synod through their preachers and deputies, and should now subjugate themselves! O no! The synod is a free Christian assembly, a mere deliberative body, which, according to its best judgment, gives such advice to the congregations as will serve their best interests.

E. Call it advice, or whatever you like, the congregations have to accept it and that always remains compulsion.

S. Those council proposals which concern internal municipal affairs shall only become valid if the municipalities voluntarily accept them after prior consultation.

E. So, that's something else.

S. In general, the synod has as little desire to rob the congregations of their precious rights and liberties, which are their rightful property, as a righteous Christian has to steal something from his neighbor's possessions.

E. That's reassuring to me. But what about the cost aspect? Surely the Synod needs considerable funds to achieve its purposes.

S. Certainly, especially for the foundation and maintenance of church institutions, where future preachers and teachers are trained.

E. The poor congregations which are taxed by the Synod to raise all' the money necessary for this purpose! So it is true, then, what I have heard, that in the congregations which have joined the synod

all of them, man for man, have to pay 10 bucks?

S. Not at all. Rather, we have agreed among ourselves that the congregations, where possible, will contribute a voluntary collecte annually. On the other hand, the preachers and teachers who are members of the synod want to pay at least one dollar each into the synodal treasury every year.

E. So that rumor was false.

S. However, every Lutheran will certainly cooperate eagerly to the best of his ability, since it is our most sacred duty to ensure the preservation of pure doctrine among our descendants through such institutions.

E. It is true that if the Lutheran Church of North America had had competent preachers from the beginning, it would now be flourishing, while false doctrine and sectarianism have now penetrated and many have fallen away from the true faith.

S. Therefore, as we Lutherans are one in faith, we must also unite in love for common action and eagerly seek the best of our church.

E. This purpose of the synod is also right and Christian. But how, if a congregation does not consider a synodal decision suitable for its circumstances and does not accept it, is it then immediately expelled?

S. No, that is left to their conscience.

E. But I could also imagine the case that a congregation would have reason to wish to give up its connection with the synod again. Is it free to do so, or is it always bound to the synod?

S. Our constitution says: Whoever remains absent twice in succession without a well-founded written excuse, his membership in the synod is thereby terminated. A congregation that no longer wishes to belong to the synod need only send a deputy and a letter of apology twice, and its connection with the synod will cease of its own accord.

E. That is quite simple. But do you not consider those who do not join your synod, yet are sound in doctrine, to be orthodox Lutherans?

S. Indeed. We also persuade no one to join us, but whoever comes to us voluntarily, we receive him with joy.

E. I must confess to you that my misgivings about the Synod, as far as I know it now, have diminished. It is indeed not a consistory.

S. To get to know our synod, read our constitution, in which our congregations have publicly laid down the principles by which they organize their common action.

E. I will do that. But allow me to leave you now to go to my work.

(To be continued.)

The doctrine of the first church of the holy. Holy Communion.

A contribution to exposing Methodist falsification of history.
(Conclusion.)

The two clear testimonies of the apostolic father Ignatius that Christ is bodily present in the Holy Communion, which we shared with our readers in the previous issue, could suffice to refute the Methodists' claim that "the first churches of Christ were spiritual churches. The two clear testimonies of the apostolic father Ignatius that Christ is bodily present in Holy Communion, which we communicated to our readers in the previous issue, could well suffice to refute the assertion of the Methodists that "the first churches taught Christ's spiritual presence, but never his bodily presence. However, for the greater deserved shame of those falsifiers of history and for the strengthening of the faith of such Christians who humble themselves under the word of their Saviour, there may still be room here for some beautiful confessions of Christians of the first centuries, from which it irrefutably appears that the Lutheran doctrine of the Holy Communion is the doctrine of the true Church. This is the only way to ensure that the Church will be able to continue its work in the future.

The oldest Doctor of the Church after the Apostolic Fathers is Justin Martyr. He was born in Shechem in Samaria, had become a zealous evangelist from a pagan philosopher, and because he steadfastly refused to sacrifice to the gods, he finally had to die a martyr's death (he was beheaded) around the year 163 after enduring scourging. In one of his writings in defense of Christianity, the latter writes of the celebration of the Lord's Supper by the first Christians: "This is the food that we call the Eucharist. But no one may partake of it except he who believes that what we teach is true, and who has been washed in the bath of regeneration" (hear it, you Methodists!) "for the remission of sins, and who thus lives as Christ taught. For by no means do we receive that as common bread or common drink, but as our Saviour JESus Christ became flesh through the Word (Logos) of God, and took on body and blood for our salvation's sake, so we are taught that also that food blessed by the prayer of the Word, which comes from him, by which after the transformation *) our flesh and blood are nourished, is the body and blood of that incarnate JESu. For the apostles, in the memoirs which they left behind them, which are called the Gospels, wrote the following things

*The Roman Catholics, it is true, cite this passage in order to prove that even the early Church, like them, taught an essential transformation of the bread and wine into the body and blood of Christ, a transubstantiation, but wrongly. The Fathers of the Church understand by transubstantiation rather a transposition of the elements into such a state, in which they retain their essence, but are now sacramental symbols, in. with, and under which the body and blood of Christ are administered, or, as Paul speaks, "a communion of the body of Christ." That this is so is evident from the fact that they compare the sacramental union of the bread and wine with the personal union of the two natures in Christ, one of which has not been changed into the other, and because they also speak of such a change in the water of baptism, which Roman Catholics do not teach to be essentially changed or transubstantiated.

report that Jesus commanded them in this way. He took the bread and, blessing it, said, "This is in remembrance of me; this is my body. Likewise also he took the cup, and, blessing it, said, This is my blood. And so he distributed unto them alone." (Xpol. I. e. 66.) What can be more plain?

Let us conclude with a testimony of Irenaeus. Irenaeus was bishop of Lyons since 177 and died a martyr in the year 202. In order to understand the testimony of this great church teacher, one must know that he wrote against certain heretics who are called Gnostics. They maintained that the being who created the visible world was not a good God, not the Father of our Lord Jesus Christ, but an evil being, and that the whole substance of the visible world (thus also the body of man) was evil matter which must finally perish. These heretics, who by this false doctrine actually had to abolish the Lord's Supper, nevertheless celebrated it as well as the orthodox Christians. Irenaeus therefore shows them how they thereby contradict themselves, writing as follows: "How can they (the Gnostics) be assured that the bread over which thanksgiving has been pronounced is the body of their Lord, and the cup His blood, if they do not confess that the same is the Son of the Creator of the world, that is, His Word, by which the wood bears fruit, the streams flow, and which first gives the stalk, then an ear, and then full waizen in the ears? But how can they say again, that the flesh perisheth, and receiveth not life, which is nourished by the body and blood of the Lord? Therefore they must either change their opinion, or cease to offer the aforesaid. But our opinion" (namely, that the good God created all things, and that our body will rise again) "agrees with the Lord's Supper, and the Lord's Supper confirms our opinion. For we offer to him that which is his, and consequently confess the impartation as well as the truth of the flesh and the Spirit. For as the bread that is of the earth, as soon as the invocation of God is pronounced upon it, is no longer common bread, but the eucharist, consisting of two things, one earthly and one heavenly *), so also are

*A Lutheran must remember this passage against the Roman Catholics, for it is clear from it that the early church did not change the bread and wine into the body and blood of Christ, but rather taught and believed with the Lutheran church that there are two things in the Holy Communion, an earthly one, that is, the bread and wine, and a heavenly one, that is, the body and blood of Christ. Rather, with the Lutheran Church, she believed that there are two things in Holy Communion, an earthly one, namely, bread and wine, and a heavenly one, namely, the body and blood of Christ. There is no telling how much the pope would give if he could scratch this passage out of Irenaeus. The greatest Roman sorcerers have already exhausted all their cleverness in uniting this passage with their transubstantiation. In ancient times they did it in a ridiculous way, in more recent times in a blasphemous way. Old Bellarmin says that Irenaeus understands by the earthly in the sacred. Evening

our bodies, when they have received the Eucharist, are no longer corruptible, but have the hope of the resurrection. But we offer this to him, not as if he were in need of it, but giving thanks for his gift, and sanctifying the creature (the elements)." (üren. Xäver8. Iln6r6868, lib. IV. e. 34.)

We think that all these testimonies, of which we could cite a great number, are so clear that only malice or the greatest stupidity can deny that the first churches believed and confessed not only a spiritual, but also a bodily presence of Christ in the Holy Communion. The first churches believed and confessed not only a spiritual but also a bodily presence of Christ in Holy Communion.

Finally, as to the ridiculous assertion of our Methodist that Luther, at the Marburg Colloquium, was unable to name a single Church Father of the early centuries who would have been favorable to his opinion of the Holy Communion, we refer our readers to Luther's masterpiece: "That these words of Christ, this is my body, still stand firm. As for the ridiculous assertion of our Methodist that Luther was not able to name a single church father of the first centuries who would have been favorable to his opinion of Holy Communion, we refer our readers to Luther's masterpiece: "That these words of Christ: this is my body, still stand firm," which Luther wrote two years before that colloquium, and in which he also lists, among other things, the church fathers as witnesses for the bodily presence of Christ, and rescues the sayings of the same that have been drawn by the enthusiasts to their error. If the Methodists had only looked around a little in this book of Luther's, we think they would have been ashamed to have that palpable lie printed, for they would hopefully trust Luther so much that he would have been able to remember some passages of the Fathers which he had already repeatedly cited and illuminated in his own works only two years before. But the Methodists, their unparalleled ignorance makes them so bold as to patch up and adorn their wicked cause even with such tales as any one can at once recognize as such, who

will only take the trouble to look. In addition, we note that Philipp Melanchthon, who took part in the Colloquium, expressly states in his printed report of the same that in Marburg, on the Lutheran side, a whole register of "many clear sayings from the Fathers were recorded in writing, which teach that the true body and blood of Christ are in the Lord's Supper. (This account is found in Luther's Works, Hall. A. XVII, 2365. Cf. p. 2369.)

Be warned then, ye Lutherans, against the Methodists. Do not trust their hypocritical spirit; it cannot be the Holy Spirit. It cannot be the Holy Spirit, even if he does miracles, for he reveals himself as a spirit of lies and deceit. Give thanks also unto God, that he hath The Methodists have to show their deep enmity against our Luther and his Bible teaching more and more. When they still wore the sheepskin of praise for Luther and his of the Augsburg Confession, there could-

The newer papists (e.g. Mödler and Döllinger) say that the earthly is the body, the heavenly the divinity of Christ. O you peelers!

Even honest Lutherans could be blinded by them, but whoever allows himself to be moved by them now that they appear in their true form will have no excuse one day. God convert them.

(Submitted.)

Methodism.

Mr. Köneke brings the following news under No. 23 of the Apologist: "Versailles Mi>sion. - The good Lord in His great long-suffering convinces and converts one by one here. We pray for the final fall of Babylon. To one part of this mission (Lafayette Co.) recently came a certain Mr. Franke, one of the school of the Bavarian Löhe, recommended by the well-known Mr. Walther in St. Louis. In his inaugural address, Mr. Pastor deigned to pronounce the following ray of excommunication: ""The Lutheran Church (Stephanists) is the only orthodox one. Therefore, we joyfully pronounce the curse upon all other sects and rottennesses."" May the Lord open the eyes of this and other blind men."

Due to a lack of Christian knowledge, Mr. Köneke misunderstood this passage in the sermon of Pastor Franke, which we therefore want to explain to him in more detail. - The holy. Apostle Paul says Gal. I, 7: "But if we also, or an angel from heaven, should preach the gospel to you, we should not be able to do so. preach any other gospel than that which we have preached unto you; let him be accursed." Now the Methodists preach a different gospel from that which the holy. Apostles, in that they reject the Sacraments and Absolution, set up the abominations of the Penitential Bench, spurn all Christian discipline and order, pretend perfect holiness already in this world 2c. Since therefore this is another gospel, another doctrine, than Paul and all the holy Scriptures teach. Scripture teaches, God's word curses the sect of the Methodists, i.e. the obdurate false teachers and the errors in the same, and every true Christian recites this curse worthily.

To this Mr. Köneke adds the lie that Pastor Franke is from the school of the "Bavarian Löhe", since he received a learned theological education in German schools and universities, and only paid a visit to Pastor Löhe once for a week. With usual Methodist impudence, Mr. Köneke speaks of the school of "Bavarian Löhe." Why, after all, does he disparage a man whom Germany counts among its most excellent theologians, whom even the apologist did not deny his recognition by reading significant portions of his three books? in his columns, but dishonestly enough signed them only with an L.? Thus the "Apologist" blasphemes the man whose writings he selected from thousands as the best and most excellent, in order to instruct his readers with them, and to make himself familiar with his I'm not going to decorate you with feathers. But to bless today, to curse tomorrow, is genuine Methodist. - Or does Mr. Köneke speak of the school of "bairi-

schen Löhe" so contemptuously, as if only the Lutherans in Franconia took up the cause of the church in America? Oh no, our brethren in Mecklenburg, Saxony, Hanover, and other German lands have joined with them, in order, as much as God gives grace, to preserve our Lutheran brethren in America against Methodist poison of the soul.

Accustomed to finding the most bitter blasphemies against the Word and the Church of the Lord in the "Apologist", we were nevertheless disconcerted to hear Mr. Köneke call the Lutheran Church and Pastor Franke "Stephanists". We finally remembered that about eight years ago a Lutheran congregation dismissed a pastor of that name because they discovered his unchristian life and false teaching. Mr. Pastor Franke is now reviled by Mr. Köneke as a "Stephanist" because he stayed for a few weeks with Mr. Pastor Walther, who was especially active in deposing that Stephan. According to simple Christian doctrine, such vilification is the greatest injustice and wickedness, but now that the Methodists do it, it must be called the highest holiness. Suppose a Christian were to visit another Christian who eight years ago converted from paganism and deposed his idolatrous priest, would a conscientious man revile the visitor as a pagan, since the visited person once belonged to the pagan tree? Even natural, let alone Christian, reason recognizes the folly of such Methodist blasphemies. Or does Mr. Köneke think that Pastors Walther and Franke teach a special, Stephanistic Lutheranism? In that case, let him prove it, or we will declare him to be an infamous liar and a traitor.

Hermann Fick.

He was not able to do anything with her. He received no other word from her than that she did not desire him and might have nothing to do with him. So he had to creep away again like a fox from the well-kept chicken house. The sick woman then died blissfully, a poor Lutheran sinner, trusting firmly in the merit and righteousness of her Savior. In the eyes of that Methodist preacher, of course, she would have remained nothing but a poor, lost Lutheran sinner.

Now from this every one can see how finely the Methodist preachers judge themselves according to God's word. They take hold of a strange office; and 1 Pet. 4:15. says, "Let no man suffer among you, but he that taketh hold of a strange office." They creep about in the houses; and 2 Tim. 3:6. it is said, "Of the same (that have the appearance of a godly being,) are they that creep hither and thither into the houses, and lead captive the women." Thus then they do not a hair better than the Jesuits and their father, the devil. The same Dr. Luther speaks in the writing of the sneaks and angle preachers of the year 1532: "And I say forsooth: If such sneaks otherwise had no evil in them and were vain saints, then this certain thing, that they come sneaking without command and without being asked, can convince them by force for messengers and teachers of the devil, because the Holy Spirit does not sneak, but openly beseeches from heaven. The serpents creep, but the doves fly. Therefore such creeping gait is the devil's right gait, that never lacks." S. Jen. Ed. Tom. V. Lol. 421.

Scholz, Lutheran preacher near Nashville in Ills.

against whom we must lift up our heads, for these are not brethren, but adversaries; if they were brethren, they would not deny us our liberty. (Scripture on the Custom and Confession of Christian Liberty. 1524. Works. Hall. A. XIX, 1237.)

Decline and decay in the Methodist Church.

According to the statement of one of the bishops in the Methodist Church, there has been a decrease of two thousand members in the New York Conference alone during the past year.

In the various conferences, however, there is a decrease of 50,000.

The same bishop also calls the attention of the Church to a fact which he calls a distressing one. He uses the following language:

"Our rules require that those who are received as members into the church should have experienced religion (in their hearts). Yet in more than half of our churches it is the practice to receive persons as members who have not experienced a change of heart. There are probably no less than 50,000 persons in the church records with the letter "S." by their names, to indicate that they are "Seekers" and not believers."

(Christi. Zeitsch.)

Fraternal punishment and reconciliation.

Luther wrote about this: "Forgiveness only applies where sin is recognized, and toleration of injustice only applies to those who want to be enemies of the Word. The sins of the brethren must not be tolerated, but punished. Matth. 18, 15-17. If they now want to boast as brothers, they may recognize the sin and punish themselves. If they wish to defend the sins, let them make themselves known as enemies, and we shall be satisfied, and suffer all things from them as enemies. But from brethren it is not to be suffered." (Luther's Works. Hall. XXI, 1233.)

Now as important as this is, a Christian must not think that a great process of reconciliation is to be undertaken for every "little thing." On the other hand, in the Apology it says again as follows: If men are to be or remain in unity with one another, whether in the church or also in secular government, they must not reckon all infirmities against one another on the gold scale; they must let one another almost (very) much pass over with water, and always hold to good, as much as ever possible, brotherly patience with one another." (Art. 4. fol. 52. b.)

Paid:

Halste of the 3rd year, Messrs F. Breßmann, L. Krumme, I. P. Schulze.
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Berning to IV. 20.

Received for Luther. Mission on the Lass River, Mich. by Al. Ways of C. H. Cordeß TI.OO.

which weak ones shall you give way to?

Luther writes: The people must be divided into two parts. Some who accept the gospel, but are still weak, and cannot grasp freedom so soon, these hear the gospel gladly and let themselves be instructed. Beside them are some who will not hear nor learn, and are stiff-necked; they are long preached to, and yet remain obstinate: against them let them act defiantly, and do all that is grievous to them, that they may not be justified in what they would. But unto them that hear the gospel, and neither deny nor reject it, make thyself even, and see if there be any among them that cannot yet understand that thou cleavest unto them, because they strive not against thee. For whose sake Paul saith, 1 Cor. 8:13, "If the meat offend my brother, I will eat no flesh for ever." Yea, to my brother, saith he; for to the rest, who were not brethren, but contrary, he would only offend. If they will do what they will, we also will do what we will; for we have the commandment of God concerning liberty, and therefore he that will deny or take it away from us.

(Submitted.)

Methodist angle creep.
One example of many.

A German Methodist preacher heard during his visits that there was a challenged person in my congregation, and that he was quite ill. Since he, like the Methodist preachers in general, in his arrogance considered only himself, but not a Lutheran preacher, to be a Christian and born-again preacher called by God, his swarming spirit drove him to intervene in my congregation without further ado, in order to possibly make a Methodist saint out of this poor Lutheran sinner who was struggling with death, and also to gain a further influence in my congregation on this occasion.

The circumstances were favorable for the Methodist preacher; but the person, who was already in the throes of death, being a virgin, had learned in her long, severe sickbed and in hot hours of trial to pay attention to the word of God, of which she had a good knowledge, and the eternal truths of salvation were so firmly rooted in her heart that this Methodist preacher, who was already in the throes of death, was not able to preach the word of God.

Der Lutheraner.

„Gottes Wort und Luther's Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Vol. 3.

St. Louis, Mo., July 27, 1847.

No. 24.

Conversation of two Lutherans about church constitution.

III.

The children clung to Siegfried's hand and drew him into the garden which lay beside the house. Clean sandy paths led through the dew-covered grass, which alternated now and then with Rofen bushes and small fields, where flowers, awakened by the breath of mild spring, opened their friendly eyes again for the first time after the long winter night. Here and there stood a few tall trees, against whose shade the soft green of the grass stood out all the more sweetly in the gleam of the sun. The children hurried to their little garden to see how far it had grown there during the last night, while Siegfried enjoyed the view of the valley from a hill. Busy diligence prevailed in the fields, herds grazed in the meadows along the river, which rolled its silver waves whispering and was finally lost in the distance behind blue mountains. Everywhere joy and life, everywhere that delicate melting of colours, which smiles so pleasantly at us in the fresh scent of life of the fair May light, so that the charming charm in which the young creation wraps itself, lets us taste and see how friendly the Lord is. But like all the beauty of this fleeting world, spring too only awakens the Christian's longing for the never-wilting lentil of eternal life:

Oh, I think, you are so beautiful here, And you make us feel so good On this poor earth:
What will become after this world, There in the rich canopy of heaven And golden monkey.

Under such thoughts Siegfried withdrew to an arbour, where he occupied himself with reading, when after some time his friend called on him, holding in his hand the pamphlet which Siegfried had given him.

E. I miss in it among the reasons for the formation of a synodal association the actual main reason.

S. Which one?

E. A specific, express command from the Lord for this.

S. The synodal constitution, however, is not expressly commanded in Scripture.

E. That is why the same is not allowed.
S. That is incorrectly closed. Where is she is forbidden in the scriptures?
E. Nowhere.
S. But what God has neither forbidden nor commanded, that belongs to the so-called middle things, which, as you know, one can do or leave out of Christian freedom without sin.
E. With such an important matter, it is not enough for me just to know that it is allowed.
S. Consider the glory of Christian liberty. All is yours, says the apostle. Thus we have the most perfect right to form a constitution.
E. Thus, the synodal constitution always remains only a human work, since it is based only on Christian freedom.
S. How all the church constitution.
E. But human machinations can not help the church.
S. Not as such, of course, but if the Lord gives his blessing.
E. My conscience must have a certain obligation before I take part in such an important matter.
S. This also thou hast, and that most holy and definite, in the general commandment: Seek to amend the church, that ye may have all things abundantly; and, Let all things be done honestly and properly. 1 Cor. 14, 12. 40.
E. But does not this commandment first address a particular congregation by itself?
S. However, but then each individual congregation, and therefore the whole church.
E. And now you think that therein lies the duty for us to unite in common action, which concerns the betterment and order of the community?
S. Yes. To this we are driven by faith, which is to be active through love; to this we are driven by the commandment of the Lord and a thousand passages of Scripture, to seek not our own good, but the good of our neighbor, of the whole.
E. It would be the sign of a dead faith if one wanted to separate himself from his brothers and live for himself.
S. All for one, one for all, is the watchword of Christians. As the apostle Paul teaches us: "The eye cannot say to the hand, 'I must not be like you,' or 'I must not be like you."

Therefore put your heads at your feet, saying, "I must not... That there be no division in the body, but that the members care one for another alike." 1 Cor. 12, 21. 25.
E. Obviously, acting together for the good of the Church is our most sacred duty.
S. In order that this common action for the good of the church may be as expedient and wholesome as possible, it requires a constitution.
E. So you see them only as a means and a tool.
S. As nothing more. There is no such thing as a perfect constitution; no particular form of it is commanded us in Scripture, but it is left to Christian wisdom to choose the best.
E. Which constitution do you think is best for this?
S. To put it briefly: the most proven, the most expedient and the freest.
E. Explain yourself further.
S. Because the doctrine of the Lutheran Church is the purest, its constitution must also be the freest, i.e., it must be based on the majority, must necessarily grow out of our confession, and must bring the spiritual priesthood of Christians, with all its rights and liberties, into living exercise.
E. With all my heart I agree with you.
S. The most expedient constitution is that which most speedily and thoroughly remedies all the needs of the church.
E. That is true.
S. The history of the church has most proved that constitution which left the main decision neither to individuals, nor to certain corporations, nor to whole estates in the church, but entrusted it to the whole church in the totality of its various members, offices and gifts, and to such general assemblies at which the audience and teachers were equally entitled and equally represented.
E. That is why your constitution refers to "the example of the apostolic church"?
S. Ebendeswegen. Read Acts ch. 15 Pharisaic heresy threatened to confuse the young Christian churches. So they sent Paul, Barnabas and some others from their midst to Jerusalem, who had an agreement with the church there.

and decided the question for the good of the whole church. The decision was made after free consultation by the apostles, elders, and brethren together. And should we not be allowed to follow the example of the first Christians with a clear conscience and the most joyful faith? Should we not have the right to assemble and deliberate on the best interests of the Church?

E. No one can rob you of your right. Only you must be able to speak with the same truth in your decisions: "It pleases the Holy Spirit and us." Acts 15:28.

S. Certainly. For this very reason we gather together, obedient to the apostle's word, "Be diligent to keep unity in the Spirit." Ephes. 4, 3.

E. As you also state: "Preservation and promotion of the unity of the pure confession."

S. First of all, we must seek our own improvement by strengthening ourselves in the right united faith, humbling all faults and errors to one another, punishing one another frankly and brotherly, and growing in love for one another. That is why assemblies are necessary.

E. Without this brotherly fellowship even the best is in danger of falling into one-sidedness and straying from the narrow path of the pure confession.

Without them, the individual Lutheran congregations of North America threaten to dissolve into just as many sects.

E. Unfortunately, this is predictable.

S. We are so easily inclined to think ourselves the only orthodox Lutherans and to despise the brethren.

E. Life then drifts away in our corner, trifles gain undue importance because we lose sight of the great, glorious whole, and must at last sour and wither away.

S. For faith grows weary and love grows cold.

E. And stumble and fall is then not far.

S. A painful experience that every Christian makes in his seclusion. Therefore we must be of one mind. An arrow breaks easily, but a bundle of arrows defies all attempts to break them.

E. So also the tempter is able easily to fell the individual Christians, if they neglect the brotherly fellowship, but if they are united in spirit, who can overcome them?

S. How glorious is the example of the Apostolic Church, "But the multitude of the faithful were of one heart and one soul. Unv they were daily and always with one another of one accord in the temple." Ap. Hist. 4, 32. 2, 46.

E. And this little group overcame the world through their faith, because they were also strong because they were united.

S. Therefore the holy fire of faith burned so mightily in them, because each one had his lack of spiritual gifts from the abundance of

of the other. Coals maintain each other in bright glow, but separated they soon go out.

E. Therefore you have every right to say for your assemblies, "The will of the Lord, that the various gifts may be turned to common advantage."

S. The Christian is born of the Holy Spirit through Word and Sacrament. The Christian is born of the Holy Spirit through Word and Sacrament, but in order to grow and increase he needs the blessing of the community.

E. Of course, for the Church is the fullness of Him who fills all in all. Ephes. 1,23.

S. No Christian has all the gifts, no one is without all the gifts, but each one has received from the Lord his particular beautiful gift, which he must awaken to serve the church with.

E. So one member lends a hand to another, and makes the body grow for its own good, and all this in love.

S- For love causes a continual giving and receiving of the members one to another, so that they grow in all things in him who is the head, Christ, until the believer becomes a perfect man, who is in the measure of the perfect age of Christ.

E. Therefore the assemblies are a necessary means to make this communication, this mutual exchange possible. And he who wilfully separates himself from it must finally die, like a dead limb.

S. But when there is a fraternal communion ordered by a constitution, the spirit of Christ's life will unite his own all the more cordially and flow through them all the more powerfully, so that each individual will be filled with joy to do and suffer all he can in self-denying love for the best of the church.

E. Thus the church will become united inwardly, strong and victorious outwardly.

S. Then it will also succeed in the united expansion of the kingdom of God.

E. To the Gentiles she will preach the gospel.

S. And they shall walk in His light.

E. O a heavenly hope fills my heart. Who is he that cometh forth like the dawn, fair again the moon, chosen like the sun, terrible as the tops of armies? Sigh. 6, 9.

S. This is our holy Christian church.

A song began to rustle; gentle winds soon brought the beautiful chords of a four-part chorale, soon they faded into the distance, only to refresh the listening ear anew.

Where did these sounds come from? Siegfried asked in surprise.

Our brothers are coming from a distant branch to visit the church with us tomorrow.

A barge glided down the mirror-clear tides of the stream, in which several singing fa

and drove to Erich's fields. Come, Siegfried, said his friend, let us greet our brothers.
(To be continued.)

Does the old Lutheranism lead to Rome? (Continued.)

Since, as is well known, this is also counted among the marks of a questionable inclination of the old Lutheran Church towards Rome, that in our Church, when administering Holy Communion, instead of the common bread, small round balls, which are called hosts or wafers, are used, and that we therefore do not break them, we consider it necessary to remark something about this also.

As for the use of the so-called hosts, there are two things to be noted. First, we use them because they are nothing but bread. They are prepared and baked from flour and water, and this and nothing more belongs to the essence of bread. Now since Christ gave no command as to the form of bread, nor as to its size and thickness, and since the Holy Communion is not instituted for this purpose, it is not necessary to make a distinction between bread and bread. Since, moreover, the Holy Communion is not instituted to satisfy our bodies, but our souls, and since, finally, precisely that form which has been in use since ancient times (Epiphanius mentions it in the fourth century) is eminently suitable for the sacred act, we do not see why any change should be made in this respect. In addition to this, the Reformers make the form of bread that we use a sin, and have often mocked it as an abomination of the priesthood; they have called the wafers Schanmbrod, Nebelbrod, even the silver pieces for which Christ was sold, and the like. Hence the Lutherans insist on their liberty, do not allow themselves to be made conscience-stricken over innocent things, and retain their indifferent use of them; they do not, indeed, make it a sin for the Reformed to use common bread, but since the latter declare this very use of theirs to be a mark of the true church, orthodox Lutherans now avoid that very thing which, though formerly meaningless, has now become a badge of an irreligious church. It may well be that especially here the reformed manner has crept into many congregations, first not out of favoritism of the reformed doctrine, but out of lack of worshippers; but we think that if a preacher is concerned to confess the Lutheran Church with his congregation, then he should be careful in this time of external religious strife to conform to the Lutheran Church also in this confession ceremony, and thus to avoid all suspicion of syncretism (mixing of faiths). *)

*We would like to point out to those of the Lutheran congregation who do not know a nearer way to obtain communion wafers that they are available from the sexton of the local Lutheran congregation, Mr. Gräber, and can be ordered at our address.

As far as the omission of the breaking of bread is concerned, which the Lutheran Church has not infrequently been accused of, this accusation is of greater importance than the one mentioned above.

It is true, however, that the holy evangelists expressly tell us that Christ broke bread before giving it. The Evangelists expressly report that Christ first broke the blessed bread before it was distributed. From this, therefore, the Reformed have drawn the conclusion that it is evidently absolutely necessary for a proper Lord's Supper that the bread be broken.

In order to decide on this, the question must first be discussed as to what actually belongs to the essence of the Holy Communion. Communion belongs to. It is clear that the holy evangelists are aware of several circumstances. It is clear, then, that the holy evangelists do not take into account several circumstances that took place at the institution of the holy supper. It is clear that the holy evangelists explicitly mention several circumstances that took place during the celebration of the holy supper, which no one considers essential to the proper celebration of the holy supper. Communion. They tell us expressly, for example, that the first Holy Communion was celebrated in an inn. They tell us, for example, that the first Holy Communion was celebrated in an inn, at a table in the evening, immediately after a supper, while the diners were reclining on benches, 2c. Now, if we were to say that all that the evangelists relate concerning the circumstances of the celebration of the endowment is necessary to every proper celebration of the Lord's Supper, then all the circumstances mentioned must also necessarily be reckoned among them. But who will assert this? Every one understands that all these circumstances depend on the time and place when and where the Holy Communion is celebrated. The circumstances in which the Lord's Supper is celebrated depend on the time and place, and on the customs and traditions that prevail at the time. Among these circumstances we Lutherans include the fact that Christ broke bread at the institution of Holy Communion. It is well known that the Jews did not bake tall bread like we Germans do, but thin bread in the form of our cakes, which first had to be broken if it was to be eaten or shared out. Hence it is that in the Hebrew language to break bread means to distribute it. E. g. Isa. 58:7, "Break thy bread to the hungry." Klagl. 44. "The young children ask for bread, and there is none to break it for them." This, of course, does not mean that the bread of the poor must be broken, but only that it should be divided among them, which was done by the Jews by means of breaking it. Since there was such bread left over from the supper that had been hidden that night, Christ had to break it if he wanted to distribute it among the disciples; this was as necessary as lighting a light when it was evening. But Christ by no means commanded that this manner of distribution should be observed at all times and in all places, even where there is no bread to be broken in use. Let this be far from it! Even those Christians who do not observe the

Bread in the Holy Communion. For this reason, they, like the first Christians, "remain in the apostles' teaching, and in fellowship, and in the breaking of bread," if, that is, the blessed bread is only distributed among them according to Christ's institution and enjoyed in true faith; just as those keep that commandment, Isa. 58:7, who do not give the poor a broken piece of bread, but a whole one. We Lutherans, however, do not consider it wrong in and of itself to break bread just as Christ broke it; we only consider it so little necessary, for the reasons given, as to lie around a table, to hold the feast in the evening, to hold a common meal first, and the like.

The matter is so clear that everyone can see it; but we must nevertheless fear that some who are not accustomed to thinking sharply may think that we are only presenting it in this way in order to justify our church. For this reason, we will cite the testimonies of two famous Reformed church teachers who, although they rebuked the Lutherans for not breaking bread, nevertheless had to confess that it was neither commanded by Christ nor part of the essence of the holy sacrament.

The first is Beza (Calvin's intimate friend and colleague in Geneva since 1558), who writes: "It is the same whether one breaks a mass into many pieces during the action, or whether one distributes small round loaves that have already been divided into pieces according to the mass. (Lüb. 99 et resp. 9. 194.) In another place the same writes: "It is yet the Lord's Supper, if only the main thing and the pure essentials are observed, if one also omits the breaking of bread." (Lpist. 2. Vol. 3. p. 169.)

The second is Zauchius (since 1553 professor at Strasbourg, later at Heidelberg); he writes: "The breaking of bread is not to be introduced, if the greater part of the church is against it, lest for its sake a schism should arise, and in that we want to break bread, at the same time break and tear asunder the body of the church ... Some think that the breaking of bread is commanded for the sake of these words, "Do this in remembrance of me," in which, in my judgment, they are mistaken, both because it is evident that this commandment does not refer to the act of Christ: "He breaketh it," but to the command to take bread and eat it; and also because otherwise it would follow that our preachers do wrong in breaking bread alone, since this command (if it were understood of the breaking of bread) would not apply to them alone, but to all believers, to all of whom he had said before: Take, eat." (Inb. Lpist. I. k. 238.)

Why is it, then, that so many reformers, notwithstanding this, insist so earnestly and strictly on the breaking of bread? The cause is not difficult to divine. They regard the sacraments only as ceremonies, which do not confer grace.

but only to indicate, signify, and visualize the same. Of holy baptism they believe that it does not effect regeneration. They believe that baptism does not effect regeneration, but only signifies it; that it is not an outpouring of the Holy Spirit, but only indicates it. Of the Holy Communion They believe that the body and blood of Christ are not truly present in the holy supper, but that these heavenly goods are only made present in the bread and wine. The Holy Communion is really nothing but a spectacle in which the suffering of Christ is to be presented and thus called to mind through all kinds of ceremonies; for example, the breaking of the bread is supposed to indicate that the body of Christ has been broken. With such a doctrine, the Reformed must, of course, hold fast to the breaking of bread, because, according to them, this is the main point of their Lord's Supper.

But every one can easily see how erroneous that supposition is, for, in the first place, the body of Christ was not broken in the proper sense, but only in a figurative sense (Joh. 19, 36. Cf. 2 Mos. 12, 46.) But if the breaking of bread had been a symbolical act, and thereby signified something, that which was signified by it could not, of course, be something figurative, but must be something real, that is, a real breaking of the body of Christ; but as such, as I have said, did not take place, it is clear that Christ broke the bread only because he distributed it, and not because he wished thereby to institute a symbolical act. This, by the way, is also necessarily to be concluded from this, because Christ must also in this case have commanded to shed some of the wine, in order to thereby on the other hand symbolically indicate the shedding of his blood. *) Moreover, we only mention that it would be obviously blasphemous for a minister of the Church to break the body of Christ even symbolically.

Now if the Reformed had insisted on the breaking of bread solely because they conferred on this ceremony a meaning which, according to the will of Christ, it should not have, then this alone would be questionable, and reason enough to prefer to let that ceremony go, lest it should give rise to an interpretation contrary to the mind of Christ. But the Reformers went even further; they even openly declared that their purpose in strictly adhering to this ceremony was to make Christians forget the biblical doctrine of the presence of the body.

*That the reformers feel how the two belong together is evident from the speeches they make about both, by which they also reveal that their thoughts are of their own making. We refer here only to a passage from the "Beginning and Progress of Godliness" of the reformed Doddridge, which reads thus: "Consider the bread as it is broken, and the wine as it is poured (?); does not this give a touching idea of our JEsu, how his body is torn to pieces (?) by his sufferings, and his holy blood not unlike water on the ground? Blood not otherwise than water spilt upon the face of the earth?" (See American Tract Society edition, p. 247.)

and blood of Christ from their hearts. This was discovered, among others, by the well-known Unionist David Pareus. He was born of Lutheran parents, but was seduced to the Reformed religion in his youth by his teacher, named Schilling, a secret Calvinist, the Rector of the Gymnasium at Hirschberg in Silesia. In 1584, he finally became a professor at the Reformed University of Heidelberg, and now endeavored with great zeal to bring about a union between the Reformed and the Lutherans. In his book "Vom Brod und Brodbrechen" (On the Breaking of Bread and the Breaking of Bread), he wrote the following: "By the breaking of bread, the idolatrous false delusion of the body of Christ in, with, or under the bread, and of oral consumption, is most powerfully broken, and cleared from the hearts of the common erring people; for what is cut up within one hour into three hundred, 400, 3000, 4000 lumps, that cannot be the natural body of Christ." (S. Amberger ed. p. 199.)

What honest Lutheran, after such blatant declarations on the part of the Reformed, must not be conscience-stricken to refrain from breaking bread at Holy Communion? Communion? Here we find the full application of what St. Paul once did when false teachers wanted to insist on circumcision in order to introduce the false doctrine that the observance of the ceremonial law was necessary. Previously Paul had allowed circumcision out of love for the weak Jews, but when he now wanted to make it seem as if he thereby approved the false teaching of those false teachers, he said: "Since some false brethren had intruded and crept in alongside, to make known our liberty which we have in Christ Jesus, that they might take us captive, we did not yield to them one hour to be subjects, that the truth of the gospel might stand with us. Gal. 2:4, 5. We think that a preacher who, considering this, still keeps the breaking of bread, is either a secret Zwinglian, or prefers the money which the reform-minded members of his congregation bring him, rather than the truth of which he is convinced in his conscience.

But if anyone should say that the situation is quite different in his case, that he has nothing at all to do with the Reformed, and that therefore the case does not arise in his case that he must refrain from breaking bread for the sake of the confession, then we answer: Since the Reformed Church has separated itself from the Lutheran Church by its false doctrine, and both churches are now opposed to each other, every single congregation, even those that do not come into contact with Reformed Christians, makes itself extremely suspicious that it stands with our opponents, if it itself uses those of their ceremonies by which they seek to "clear the pure doctrine of our church out of the hearts" of the people. A Christian congregation, however, should avoid evil appearances and annoyances. Besides, there is not one congregation in America,

which would not, for the sake of the Reformed living in its vicinity and for the sake of the religious mixture becoming more and more general here, be in danger of denying the truth even by certain ceremonies.

By the way, a preacher also has to think about the future. But can he not easily, if he tolerates reformed ceremonies in his congregation, thereby pave the way for his congregation to later be lost to the Lutheran Church and fall into the hands of a reformed teacher? Church and fall into the hands of a reformed teacher? But how will he answer for this before God? Experience has proven that this fear is by no means unfounded. Let us give an example. The reformed Elector Georg Wilhelm of Brandenburg writes in a rescript to the government of Cleves of December 18, 1637, among other things The following: "And what is most serious is that we receive such a report, as if you were to harass the Lutheran congregation in other places as well, wanting to impose the Reformed Exercitium (divine service) on them against their will and deprive them of theirs, and in the end also use some quite disgraceful pretexts; Since, for example, a Lutheran pastor, in the absence of wafers, would have had to divide and break some into several pieces according to the number of communicants, or a schoolmaster, in the absence of other books, would have instructed some boys only to read from the (reformed) Heidelberg catechism, you should use this as proof of the traditional reformed exercise. "(See: Collection of A.u. N. theol. things of the year 1738. page 143. 44.) If now the reformers already want to prove from this that a congregation has become reformed, because the pastor had to break the hosts some times 'out of necessity, how much more will they do so, if the pastor introduces the reformed breaking of bread downright?

(To be continued.)

First Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and other States, dated 1847.

This report, prepared by the secretary of the Synod, and containing an extract from the minutes of this year's meeting of the same, with the omission of all unessentials, has just appeared in print. *) We cannot refrain from informing our readers of the following excerpts:

As a result of the conferences held by several ministers of the Lutheran Church at Cleveland in September, 1845, and at Fort Wayne in July, 1846, the main purpose of which was the discussion and establishment of a system based on the Word of God and the pure confession of the Evangelical Lutheran Church, the Lutheran Church was founded on the Word of God.

*) The report is to be obtained as a pamphlet through Mr F. W. Barthel, care of 6. k. IV. Walther, 8b. Iouis, tVlo., or through R. "v. Dr. 81dter, kort Ivä. G IOets," 2p. 15 cts, 3p. 20 cts, 12p. 80 ttS.

On April 24, 1847, and on the following days, a number of preachers and deputies assembled in Chicago, Ill, to meet as the "German Evangelical Lutheran Synod of Missouri, Ohio, and other States" on the basis of the synodal constitution drawn up at the last conference, published in No. 1 of the third volume of the "Lutheran" and later printed in pamphlet form.

Unfortunately, some of the brethren who were present in that Conference, and others who were inclined to join that Synod, were prevented by difficult circumstances from appearing in person at this first important meeting, and taking part in it. - One dear member of those Conferences, the dear Brother Citizen, pastor of Wilshire, Van Wert Co., Ohio, was called away by the Lord of the Harvest to his heavenly home on March 26th of this year. - On the other hand, other brethren who had come over from Germany in the course of the past year and who had entered the great field of work of the "far West" appeared at the Synod.

Already before the beginning of the actual synodal business, namely on the Sunday Jubilate, as well as during the session of the synod, several sermons were preached by various ministers.

The synodal sessions began on Monday morning, April 26, and lasted until Thursday evening, May 6. The meetings were opened daily with singing, and at the beginning and at the end of the same, God, the giver of all good gifts, was invoked for his help and blessing by some brother commissioned by the President.

Morning sessions usually lasted from 8 to 12, afternoon sessions from 2 or 2 to 5 or 6.

The preliminary reception and consideration of the matters under discussion, as well as the final adoption of resolutions on them, always took place in a public synodal assembly. Matters requiring special examination or preparation were referred to appropriate committees, which presented their report at a later session, which was then carefully examined by the synod and, where necessary, improved and elevated to a synodal resolution.

All letters drafted by the secretary or individual members on behalf of the synod were likewise first submitted to the synod for examination and approval.

The provision in Chap. V. Z 24, according to which the preachers in question must submit to a colloquium, was applied several times;-but these colloquia were not held in public session, but privately before the Synod.

During the Synodal Assembly, ten temporary committees were gradually appointed, most of which had very important and difficult work before them; a report was issued; three instructions and six

other letters; held a colloquium four times; ordained two preachers, and preached seven times.

In all, 18 public sessions of Synod were held, at the last of which the officers and standing committees of Synod were elected for the next triennial term, and finally the visitor sent out by Synod was ceremonially dismissed.

The following is the

Directory

of the preachers and congregations of this synod together with their respective post offices.

A. Voting Pastors.

Rev. C. F. W. Walther, preacher of the German Lutheran congregation of unaltered Augsburg Confession at St. Louis, Mo. - Post Office: St. Louis, Mo.

Pastor A. Ernst, preacher of the German Ev. Luth. St. Johannismgemeinde, unaltered Augsburg Confession at Neudettelsau, Union Co., Ohio. - Post Office: Marysville, Ohio.

Rev. Dr. W. Sihler, preacher of the German Lutheran St. Pauli congregation at Fort Wayne, Ind. post office: Fort Wayne, Ind.

Pastor F. W. Pöschke, preacher of the German Lutheran congregation in the Hassler branch and the French Lutheran congregation at Saminaque. Ev. Luth. Gemeinde am Saminaque, Ill.- Post Office: Peru, Ill.

Rev. F. A. Crämer, preacher of the German Lutheran congregation at Frankenmuth, Mich, - Post Office: Bridgeport, Mich.

Rev. F. W. Husmann, preacher of the German Lutheran St. John's congregation at Allen and Adams Co. and the German Lutheran congregation at Fülling, Adams Co. (residing at Marion Township, Adams Co., Ind.) - Post Office: Fort Wayne, Ind.

Rev. G. H. Jäbker, preacher of the German Lutheran congregation at Adams Co, Ind, on the left bank of the St. Mary's. - Post Office: Poughkepsie, Ind.

Rev. G. K. Schuster, preacher of the German Ev. Lutheran congregation at Kosciusko and Marshal Co.,Jnd>- Post Office: Mishawauka, Ind.

Rev. G. Streckfuß, preacher of the German Lutheran Zion congregation at Van Wert Co. and the German Ev. Lutheran St. Pauligcmcinde at Mcrcer Co, O. Post Office: Wilshire, O.

Rev. I. C. H. Fick, preacher of the German Ev. Lutheran congregation at Neumelle, St. Charles Co, Mo. post office: Femme Osage, Mo.

Rev. E. Mor. Bürger, preacher of the German Lutheran Trinity Church at Buffalo, N- Y. - Post Office: Buffalo, N. I.

Rev. W. Scholz, preacher of the German Ev. Lutheran St. John's congregation at Minden, Washington Co, Ill - Post Office: Nasbvillc, Ill.

B. Counseling Pastors.

Rev. G. H. Loeber, Altenburg, Perry Co, Mo. post office: Apple Creek, Mo.

Rev. Ottom. Fuerbringer, Elkhorn Prairie, Washington Co., Ill - Post Office: St. Louis, care of Rev. C. F. W. Walther

Rev. Ch. A. Selle, Chicago, Cook Co, Ill - Post Office: Chicago, Ill.

Rev. F. W. Richmann, Fairfield Co, Ohio -Post Office: Lancaster. Ohio.

Rev. J. Trautmann, Danbury, Ottawa Co, O.- Post Office: Port Clinton, Ohio.

Rev. C. L. A. Wolter, Fort Wayne, Ind. post office: Fort Wayne, Ind.

Rev. Tb. Jul. Brohm, New - York City - Post Office: New - York, N. Y.

Rev. W. Hattstädt, Monroe, Mich. - Post Office: Monroe, Mich.

Rev. I. E. Schneider, Marion, Marion Co., Ohio. Post Office: Marion, O.

Rev. A. Detzer, Williams Co, Ohio. post office: Bryan, Ohio.

C. Preaching Ministry Candidates.

Carl Fricke, visitor to Wisconsin. - Post Office: Fort Wayne, Ind.

J. Lor. Flessa, Frankenmuth, Mich. - Post Office: Bridgeport, Mich.

D. At this year's synodal assembly appeared congregational deputies.

Ernst Voß, deputy of the township of Fort Wayne, as well as of the townships of Allen and Adams Co, Ind.

F. W. Barthel, deputy of St. Louis parish.

J. Heinke, deputy of the township at Kosciusko and Marshal Co, Ind.

J. L. Bernthal, deputy of Frankenmut, Mich.

The Synod was opened by Pastor A. Selle, who addressed the assembled brethren, in which he explained to them the important purpose of this meeting and put it to their hearts. Thereupon the preliminary signing of the synodal constitution took place, first of all by those pastors and their deputies who had taken part in the drafting of the same at the last conference, so that these first constituted themselves as a synod and then carried out the admission of the others. These first signatories organized themselves as a synod body by electing the officials *pro tempore*, namely: Pastor C. F. W. Walther as President, Pastor W. F. Husmann as Secretary, and Dr. W. Sihler as Cassirer. - Now the admission and signing of the remaining pastors took place, and was continued on the following days with those arriving one by one. - The necessary distinction was made, however, according to Chapter III, Section 3 of the Constitution, that only the preachers authorized by their congregations and thus joining with their congregations and their deputies were admitted as voting members of the Synod, while the preachers who were merely acting for themselves and thus without their congregations were admitted as advisory members.

Note. The advisory members of this synod are not, therefore, as in other synods of this country, merely accidental and temporary, but real, permanent members of it. The secretary.

Luther of the angle preachers.

(S. L. Works. Hall. VII. 534. ffl.)

Matth. 5, 1. 2. Here the evangelist makes a preface and presentation, how Christ stood for the sermon that he wanted to do, that he went up on a mountain and sat down and opened his mouth so that it was seen that he was serious. For these are the three things, as they say, that belong to a good preacher: First, that he stand up; second, that he open his mouth, and speak; third, that he be able to cease.

The appearance is that he presents himself as a master or preacher who can and should do it,

As he that is called to it, and cometh not of himself, but to whom it is due by duty and obedience; that he may say: I do not come by my own choice and discretion, but must do it by reason of my office.

This is said against those who have caused us so much trouble and torture up to now and will do so in the future, the ruffians and pranksters who now and then stray, run and strike in the countryside, poisoning people before the priest and those who sit in the office or the authorities know it, and so throw down one house after another until they poison a whole town, and then a whole country from the town. To prevent such sneaks and pranksters, one should not allow anyone to preach who has not been commanded to do so and who has not been given the office; nor should anyone dare to preach, even if he is already a preacher, when he hears a false preacher in a papist or other church who deceives the people into preaching against him. Neither shall he sneak into the houses now and then, and preach strange sermons; but stay at home, and wait for his office or preaching chair, or keep silence, if he will not or cannot publicly step into the pulpit.

For God does not want anyone to go astray with His word, as if someone was driven by the Holy Spirit and had to preach, and thus search for places and corners, houses or preaching booths where he has no ministry, because Paul himself did not want to preach in the places where the other apostles had preached before, even though he was called by God to be an apostle. Rom. 15, 20. 2 Cor. 10, 15. 16. Wherefore it is written, that Christ went up into the mountain freely, when he began his preaching ministry; and soon after (v. 14.) he saith unto his disciples, "Ye are the light of the world." Item (v. 15.), "You do not light a lamp, and put it under a bushel, but set it on a lampstand, that it may shine to all that are in the house." For the ministry of preaching, and the word of God, ought therefore to shine as the sun, not to creep in the dark, and to play meekly, as one plays to the blind heifer, but to act freely in the daytime; and to be well seen under the eyes, that both preacher and hearer may be sure that it is rightly taught, and the ministry commanded, that they may have it no secret. Do thou likewise; when thou art in the ministry, and hast commanded to preach, come forward freely, and shun no man; that thou mayest boast with Christ, "I have taught openly before the world, and have spoken nothing in the secret place," etc. Joh. 18, 20.

And sayest thou, How then? shall no man learn nothing, except it be publicly? or shall not a householder teach his servants in his house, or keep a pupil or other with him to read unto them? Answer: Yes, that is well done, and a proper room and place for it. For every householder is bound to bring up his children and his servants, and to teach or instruct them.

Let them. For he is in his house as a priest and bishop over his household, and he is commanded to see what they learn and to answer for them. But this is not for thee to do out of thy house, and to go in from thyself to other houses, or to thy neighbours. Neither shalt thou suffer any stealer to come unto thee, and make a special preaching in thy house, which he is not commanded to do. But if anyone comes to a house or a town, he must be given a certificate that he is known, or a seal and a letter that he has orders. For it is not necessary to believe all the pranksters who boast of the Holy Spirit, and go to and fro in the houses with it. In short, it is said, "The gospel or ministry should not be heard in a corner, but high up on a mountain, and freely and openly in the light.

(Submitted.)

Methodism.

In No. 22 of the "Apologist," a Methodist opens his attack on us with the strongest Methodist evidence against the Lutheran Church, namely with a certain Stephan. This man is unforgettably dear to the Methodists; he is their patron saint and confederate against the truth of our pure confession, their Goliath, whom they, like the Philistines of old, tirelessly send out of their camp every day to mock Israel. And now what is this their strongest proof? "Once upon a time, years ago, a Lutheran congregation deposed an unworthy preacher, therefore the Lutheran church is not the true church." A true Methodist conclusion and worthy of the swarming spirit. Continue, Methodists, to answer us thus, that your own foolishness may smite you, and that you yourselves may thoroughly convince all Christendom of your utter spiritlessness. Peter Schmucker is to be called "Father" after all, despite our explicit warning. That there is a spiritual fatherhood, the Christian Church has always acknowledged, so also the designation: Church Father, Confessor. But if Mr. Schmucker, like the papist priests, allows himself to be adorned with the standing honorific name of father, then this is and remains a punishable priestly conceit, which is obviously forbidden by the Lord Matth. 23,9, especially since Mr. Schmucker is not a true spiritual father at all, because he leads his alleged spiritual children to unbiblical falsehoods. ...seduced. That Methodist has the shameless impudence to pass off our well-founded report for palpable lies. Hereby he insults not us, but his own, for what we have written we have heard from the mouths of "converted" Methodists themselves. Of these, some one assured us that he had heard the Ge-

He said that he was certain of the forgiveness of his sins, because when he had knelt at a Methodist camp meeting, his head had been touched by an invisible hand, and thus he had received the testimony of the Holy Spirit. Spirit. Others had received the same by seeing Christ in the likeness of a lamb, the Holy Spirit in the form of a dove, and the Holy Spirit in the form of a dove. We want to see what Methodist holiness is. We have publicly confirmed the truth of our testimony. We have publicly affirmed the truth of our statement, and therefore expect that Methodist to publicly retract his accusation; if not, he remains a malicious desecrator. But what shall we say of Methodist camp-meetings, where such things go on? Are these the effects of the Holy Spirit? Is this the marriage of the Lamb? Nevermore. It would be blasphemy to say so. Every Christian who has some experience and knowledge of the nature and work of the Holy Spirit will fully understand. Every Christian who has some experience and knowledge of the nature and work of the Holy Spirit will agree with us that these are devilish works of deception and infernal weddings, at which poor souls are unfaithful to their true Bridegroom and to the covenant made with Him in Holy Baptism. The spirit of the devil and the spirit of lies are the means by which poor souls become unfaithful to their true bridegroom and to the covenant made with him in Holy Baptism. Our adversary is very unholy about the fact that the Lutherans do not praise the errors of his sect as truth and also warn their fellow believers against them. Who, after all, is the offended party? The Lutheran Church. Who is prowling without ceasing in the Lutheran congregations and homes to preach apostasy from the true faith? The uncalled false prophets of the Methodist sect. That they now spit poison and bile against the Lutherans who resist their murderous intrusion is something they must do, for, as is well known, ravening wolves are never more ferocious than when they must depart from the well-kept sheep pen of the undone cause. If they have called the father of the house Beelzebub, how much more shall they call his household? (Matt. 10:25) Our persons we will gladly give you, blaspheme them as ye will; but not our doctrine, for it literally agrees with the gospel, it is of God. Will ye contend against God? Are ye stronger than He? Humble yourselves therefore under the mighty hand of God. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon be kindled: but good to all them that trust in him. Ps. 2, 12. Hermann Fick.

Luther of the gushers and lurkers.

This little piece we are to remember, that the devil shall not come in a wolf's clothing, but that he shall have a sheep's skin about him. How at this time the Anabaptists and the spirits of the mob come sneaking in with good, smooth words: "Dear child, you have had many preachers up to now, and have heard many things;

But they have not preached to thee aright. You must not only have the word of God, but you must have the Spirit, the Spirit. Christ has not been properly presented to you through the preaching of faith; you must come here. With such words they make the people shy, so that they listen to them: Well, nevertheless it is not to be despised. So the devil creeps in, that they think it is Set. Paul, yea, an angel from heaven. (L. W. Erlanger edition. Vol. IV, page 401.)

The fourth volume of "The Lutheran."

Although we must boast with humble gratitude that God has visibly promoted the publication of the "Lutheran" which we have undertaken in trust in Him, that is, that the readership has increased from month to month and that we have never been embarrassed about raising the costs, we have nevertheless, guided by the desire to see our paper in better hands, made the request to the Honorable German Lutheran Synod of Missouri, Ohio and other states to leave the "Lutheran" at its free disposal. The said Synod has accepted this request; the "Lutheraner" will therefore appear as the organ of the same with the beginning of the 4th year. The further editing is to be entrusted to the present editor, and the publication to Mr. Past. J. F. Bünger and F. W. Barthel, who both reside here. We open this to our readers with special joy. The Synod will not only undertake to publish the "Lutheraner" in an expanded form (in an entire sheet of four pages) from the fourth year on for the previous annual subscription price of 1 Thaler, but several of its members have also undertaken to provide regular submissions for the paper; steps have also been taken to obtain such correspondence articles from capable men in Germany, through which the readers of the "Lutheraner" shall in the future receive continuous news of the state and fate of the Church in Germany. We must, of course, point out here that the Synod, seeing that the publishing costs, which are now increasing considerably, are to be covered, hopes especially of the dear brothers in office that they will make the widest possible distribution of our paper in their circles their concern; they also feel compelled to make it obligatory for each subscriber to pay in advance for the entire year. Finally, we note that from the beginning of the 4th year, only letters containing notices for the paper, to the editor/all others, however, containing business, orders, cancellations, monies 2c., are to be sent to the address: Mr. F. W. Barthel, care of C. F. W. Walther, St.lwuis, Mo., to be sent here.

Paid.	
2nd half of the 2nd year. Mr. Bruns.	
2. " " 3. " do. W. Frerking.	
3. Messrs Birnz, G- Brakmann, I. Dedeke, F. Frerking, Rcidenbach, L. and F. Stünkel, Thürnau.	
half of the 4th year, Messrs. Birnz, Neidenbach, L. and F. Stünkel.	
>-)	

Printed by Arthur Olshaufen, publisher of the Anzeiger des Westens.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nur und nimmermehr.“

Herausgegeben von C. F. W. Walther.

Year 3. St. Louis, Mo. the 10th of August, 1847. No. 25.

(Submitted.)

Conversation of two Lutherans about church constitution.

IV.

The day of the Lord dawned, the noise of the daily work was silent, holy Sabbath silence was poured out over heaven and earth, interrupted only by the serious tones of the church bells, which rang far and wide through the echoing woods and invited the inhabitants to worship. Festively decorated, they rode up from all sides, united in ever larger processions, and at last stopped in front of the church, which lay in the middle of the settlement. A glorious hymn of praise went up to the Lord; since a preacher was still lacking, the congregation was edified by the reading of a sermon by Luther on the Gospel of the day, after which everyone returned to his own.

Let us look at the outward arrangement of the synod, said Erich, when a quiet hour was found in the afternoon.

S. You know that besides the deliberative members, who have the same right to speak, but do not vote in all cases, it is the preachers and deputies who form the synod.

E. I am glad that in this way each congregation retains its rights and liberties in the synod, in that its preacher and deputies have the same right to vote as the others.

S. However. But at the same time the Synod imposes the most sacred duties upon all, in that its Constitution says, Chap. VI. E. § 1.: "Each member of the Synod, according to his profession, powers, and means, shall use all diligence and earnestness to see that the end intended by the Synodal Union is attained in the best possible manner, namely, the most necessary preservation of the purity and unity of doctrine, and the preservation and propagation of the Church."

E. This is the highest, holiest purpose for every Lutheran.

S. Now Christian wisdom must advise us how our assembly can best serve this purpose.

E. And what does she advise?

S. Of course, there are many things to discuss during the meetings, speeches are made, and often there are lively arguments.

E. But can not some disturbance arise from it?

S. To prevent this, we elect a president. He is to direct the course of the negotiations, so that everything is done in a Christian order, chapter VI.

A. § 1.

E. But if the president has abstentions?

S. In this case we shall elect a Vice-President, who, at the request of the President, shall replace him in all his duties, Chap. VI. B. § 1.

E. Besides, you appoint another secretary?

S. The latter shall keep the minutes during the Synodal proceedings. Chap. VI. C. § 1.

E. And what has the Cassirer to do?

S. The same shall attend to all money matters in the name of the Synod and as directed by it. Chap. VI. D. § 1.

E. That's all the officers of the synod?

S. Yes. It is self-evident that without them the Synod can neither maintain order nor transact its business in an expedient manner.

E. They are indeed necessary, but they do not only function during the session of the Synod?

S. No. There is, of course, always a great deal of current business which, for the good of the congregations, must be attended to as quickly as possible. Synodal resolutions are to be carried out immediately under the restrictions already mentioned to you. That is why we elect our officers for three years.

E. But how if the officials of the synod abuse the authority vested in them?

S. For this case, ch. VI. says: "The officers of the Synod shall have recourse only to such rights as are expressly conferred upon them by the Synod, and they shall be responsible for them, as well as for the discharge of their duties, to the Synod in all things. They may therefore be called to account by the Synod at any time."

E. So the highest decision always remains with the entirety of the congregations?

S. That's a given. The officials are only

They are the instruments of the synod, and are therefore empowered to carry out such measures as are for the common good.

E. Therefore I read to my delight that each of them has his rights and duties prescribed in the most definite manner.

S. I bet, Erich, you still fear something from our Synod for the Freedom of Congregations in one respect.

E. Well what?

S. You still fear from the president.

E. You have indeed hit it. But since I have already heard so much about the principles of your Synod, which are as scriptural as they are Christian and liberal, I believed that this fear must also fade away.

S. And rightly so. There must be a personal center, so that from it the course of business is directed according to certain principles.

E. It is necessary, for the sake of order, that a regulated superordination and subordination of offices and gifts take place.

S. Suppose we had not established the office of president. As often as the scattered Lutheran congregations would then want to carry out a common rule of measure, they would either have to send for an assembly, or a special letter would have to be sent to each one.

E. That would then give an endless rambling and confusion.

S. The Holy Spirit gives the gift of leadership to individuals. The Holy Spirit gives the gift of leadership to individuals so that they may serve their brothers.

E. Therefore, it is always simplest to authorize an individual to perform the occurring business according to a specific instruction.

S. Does it not concern you that only theologians can be elected to the offices of president, vice-president, and secretary?

E. No. For on account of their learning I also think them most suitable for it. But another rule of your synod is, as far as I know, new here in America.

S. Which one?

E. That the praeses visit the congregations belonging to the synodal association in order to supervise the teaching, life and conduct of the preachers and school teachers.

S. A rule of measure, which I am heartily glad of.
E. How so?

S. These visits, as well as the pastoral conferences connected with the synod, the district preachers' conferences, the work which our preachers and school teachers do on theological and pedagogical subjects, will be in the hands of the Lord the blessed means that the servants of the church will be strengthened in zeal for the faithful fulfillment of all duties of the preaching office, and will increase in knowledge.

E. The more educated, capable and conscientious the preachers are, the better for the churches.

S. Certainly. The office of preaching is so responsible and difficult that it must be a joy for a preacher to be visited by the president, as an experienced brother, and to be able to receive from him many a counsel.

E. The praeses shall also report on the condition of the congregations visited.

In this way the Lutheran congregations will hopefully become better acquainted with one another. Living fellowship is urgently needed to counsel and help one another, to put away false teachings and teachers, and to strengthen us in the confession of the truth.

E. For this reason I find it expedient that the president is permitted by the executive committee to convene a congregational meeting in order to get to know the congregation; but is there not a fear of interference on his part in the internal affairs of the congregation?

S. No, that is expressly forbidden in his Instruction. And it says chap. VI. A.. § 13: "In his supervisory business he must strictly follow the written instruction which he receives from the Synod.

E. Now my last concern falls. I see that the officers are dependent on the synod, and that the synod with its officers is dependent on the congregation, so that therefore the rights and liberties of the congregations are most fully recognized precisely by the synod.

S. And again, the congregations confidently invest the synod with the necessary authority to do everything that serves the common good.

E. If the Synod did not have room enough to move freely, its laborious work would be only an empty game.

S. The salvation of the church is its end. This consideration determines its rights, freedoms and limitations.

E. The synod, therefore, has dependence, in that it serves the best interests of the congregations; self-reliance, in that it does so consciously, not coerced, but voluntarily, out of love; both together in their proper measure denoting the essence of Christian liberty.

S. I consider the synod to be a moral

The Lord is a person who is no more subjugated by the churches than he is subjugated by them, but who is free to them through love.

E. That is why I give her my full respect.

S. Mutual trust of love with the reservation that the Word of God alone binds and may rule, that is the bond between congregations and synod.

E. There is no more beautiful ratio.

S. This confidence our Synod, with God's help, will more and more merit by its zeal for the preservation of pure doctrine, the wisdom of its counsels, and by its motherly care for the best of the churches generally.

E. May the Synod find a wide field of its effectiveness.

S. She will use all proper means to the best of her ability to place the truth of our pure confession on the lampstand, so that the rays of it may shine in triumphant clarity far and wide through the night, and, if God gives grace, many more souls may be delivered from the captivity of false doctrine to the glorious freedom of the children of God.

E. Look around, what does false doctrine give birth to? Either a pusillanimous, pusillanimous spirit, or an insolent presumption, wherein the blinded boast as sinless saints.

S. And whence comes this? From the contempt of the full enjoyment of the means of grace, wherefore so many poor souls cannot attain to the healthy life out of God.

E. Therefore, the sad consequence is monkey conceit and servitude.

S. In contrast, the slogan of our church remains for eternity: truth, grace and freedom.

E. May the Lord bless the Synod, that it may be a blessing to the Church.

Still longer the friends talked with each other, when the parting hour struck. When will we see each other again? asked Siegfried. Wills God, at your next synod, replied Erich. He and his companions accompanied Siegfried on board the steamer, where they bade each other farewell. The ship pushed off from the land, and for a long time the friends looked at each other with wet eyes, cloths wafted through the air, until the distance withdrew them from their gaze.

Hermann Fick.

First Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and other States, dated 1847.

(Conclusion.)

While we refer to the Synodal Report *) itself, we clearly communicate to the wider circle of our readers the following resolutions of the said Synod. ,

*) The same is to be obtained through Mr. F. W. Barthel, care of C. F. W. Walther, 8t. Louis, Mo. or by Rev. Dr. Sihler, Fort Wayne, Ind. 10 TtS., 2 pc. 15 TtS., 3 pc. 20 Lts., 12 pc. 80 Cts.

le Synodal Constitution.

a. Resolved: That the following be submitted as an amendment to the Constitution for confirmation or rejection by the municipalities concerned:

"Since the synod is only a deliberative body in regard to the self-government of the individual congregations, no resolution of the former, if it imposes anything on the individual congregation, has binding force on the latter.-Such a synodal resolution can have binding force only when the individual congregation has examined it and voluntarily accepted and confirmed it by a formal congregational resolution.-If a congregation finds the resolution not in accordance with the word of God or unsuitable for its relationship, it has the right to reject the resolution."

b. Resolved: That to the 10th paragraph of Chapter IV of the Constitution be added:

"If the Synod, according to chap. IV. § 10. of its Constitution, the Synod places it among its business to strive for the greatest possible uniformity in the ceremonies, it does not, as § 14 of V. states, proceed from the principle as if such uniformity were necessary to the essence of the true church; but it only considers it wholesome, especially under the circumstances in which our church finds itself just here. - The Synod also desires that no coercion of any kind be used in the introduction of any ceremony, but that, after thorough instruction of the conscience, everything be placed in the Christian freedom of the congregation concerned.

2. with regard to educational establishments.

With regard to the establishment, maintenance and supervision of institutions for the training of future preachers and school teachers for the service of the church according to Chapter V. § 9. of the Constitution, the Synod considers it very desirable that such private institutions, which up to now have been connected with it only by some of its members, be placed under the direct supervision of the Synod. Therefore

a. Resolved: That the representative of the German brethren, Rev. Löhe, be asked whether the founders of the Seminary at Fort Wayne are willing to formally hand it over to the Synod for free disposition, and nevertheless to continue to support it with funds, books, etc., as far as the Lord is able, since the Synod, especially now at its formation, would not be able to maintain the Seminary.

b. That the Reverend Löhe, because of the possible appointment of Pastor Oster to the Seminary at Fort Wayne, be requested to bring all of Pastor Oster's writings to the attention of the Synod as soon as possible.

c. The commissioned committee has written a letter to Mr. Pastor Löhe in Neudet

telsau, Franconia, to Professor Dr. Delitzsch and Deacon Karsten in Rostock, Pastor Dr. Petri in Hanover and Professor Dr. Harleß in Leipzig, to inform them of the need of our church here with regard to a theological college for the training of Lutheran preachers and to request them to apply to those in the old fatherland who are interested in the prosperity of the Lutheran church here for support in founding such a college. In this letter it is to be pointed out that the Synod wants to give this support to the theological college in Altenburg, Mo., for further assistance, if it should be handed over to it by the congregations concerned for management and supervision. 3) Concerning internal and external missions.

a. Resolved: To send the Candidate of the Holy. Fricke, as a visitor to the preacherless Lutheran settlements in the West, with instructions.

b. Resolved: That a commission for the mission to the Gentiles be appointed to correspond in the name of the Synod with the Central-Missions-Verein in Nuremberg, and to request an official report from Pastor Löhe as to whether the missionary society in question in Germany has decided to place the Lutheran mission to the Gentiles in Michigan under the supervision of this Synod.

1 relation to the preachers and congregations of the Synod.

a. Resolved: That in the next year, according to the judgment of the Synod, the following subjects are principally to be pursued in word and writing: Church; means of grace; relation of prayer to the same; justifying faith; law and gospel; Christian liberty; especially the fight in doctrine and defense against Methodism under all its various names, especially also against the so-called "Evangelical Fellowship," which seeks to creep into the congregations under this name, as well as against all church menagerie.

b. Upon being informed that Mr. Ludwig in New York intended to publish the Concordia Book, and that he had procured the unaltered reprint of Luther's "Small Catechism," the Synod declared that it would do everything in its power to promote this publication of the Concordia Book projected by Mr. Ludwig, and that it hereby wished to draw the attention of all congregations in its district to this reprint of the Small Catechism.

c. Resolved: Whereas we have come to know that some congregations are concerned about having to pay certain annual monetary contributions through their affiliation with the Synod, we hereby declare that we will 1. only so

*) The same is also available in St. Louis through F. W. Barthel, the dozen for one dollar.

2. that we want to go far in the attainment of ecclesiastical purposes that require funds beyond what we have at our disposal; and 2. that we raise these funds only through voluntary collections.

d. All preachers of the Synod shall establish schools in their congregations and, if necessary, conduct them themselves.

e. Consideration shall be given to the publication of a book of sayings and a German reading book.

f. The entire district of the Synod has been divided into the following six preacher conference districts:

- First District: St. Louis, Mo.;;
2. do. : Chicago, Ill.;
3. do. : Fort Wayne, Ind;
4. do. : Monroe, Mich;
5. do. : Fairfield, O.;
6. do. : New-York, N. Y.

g. In consideration of the invitation extended to the Synod by the congregation of St. Louis, and in consideration of other cogent reasons, St. Louis was designated as the place, and Wednesday after Trinity, 1848, as the time of the next meeting of the Synod; and it was resolved that Rev. Löhe be invited to attend this next year's meeting of the Synod.

The resolutions of the Synod now also include those concerning the publication of the "Lutheran", which have already been mentioned in the last numbers of the same; they also include the three instructions issued: 1. for the President of the Synod, concerning his visiting journeys, - containing 13 paragraphs; 2. for the visitor recommended by the Synod, also of 13 paragraphs; 3. for the President, Secretary, and Secretary of the Missionary Commission; which documents, important for the Synod, would take up too much space here.

In addition, the synodal report contains several notices about submissions made, among them an expert opinion concerning several charges brought against Pastor Krause by former members of his congregation; furthermore, an answer to certain concerns presented to the synod by Pastor Geyer against the synodal association; also a discussion of certain disputes pending between P. Bürger and several Lutherans in Buffalo and reported to the synod for evaluation.

Finally, we display the officers and standing committees elected for the next three-year Synod term:

s.. Officers of the Synod: C. F. W. Walther, Praeses; Dr. W. Sihler, Vice-President; F. W. Husmann, Secretary; F. W. Barthel, Cassirer.

b. Members of the Examination Commission in addition to the President G. H. Löber and Dr. W. Sihler. Furthermore, the following were elected

c. for correspondence with foreign countries: G. H. Löber.

d. to the chronicler: Ottomar Fürbringer.

e. to the Mission Commission: C. J. H. Fick, Chairman; A. Crämer, Secretary; F. W. Barthel, Cassirer.

f. to the committee for publication of the "Lutheraner": J. F. Bünger and F. W. Barthel.

May the Lord our God be kind to us and promote the work of our hands, yes, may He promote the work of our hands. Amen.

B.

New Sample of Methodist Counterfeiters, Together with an Occasional Note on the Counterfeits of Mr. d'Aubigne.

The falsification of historical or other documents is a crime which is considered most shameful and disgraceful even by the world, and by which the guilty party, when publicly exposed, still loses credit forever even in these corrupt lines of ours. We therefore seem to have hit the right spot, since in the 22nd and 23rd numbers of our paper we publicly reprovod a falsification of history of which the Methodist "apologist" was guilty. Mr. Nast, too, must have realized what an embarrassment he had given himself by including those falsifications, and in what danger his community had thereby run the risk of losing even the last vestige of confidence among the Germans; for while for a long time he had observed a persistent silence against us, or at least had only dealt us a murderous blow, he now felt impelled to publish a long article in his "Apologete," in which he had informed his Methodist co-worker (or himself?) of the fact that in the Lutheran "Apologete," he had been accused of having been a "Lutheran," and of having been a "Lutheran," he had been accused of having been a "Lutheran," and of having been a "Lutheran.) from the grave sin of falsifying history, which had been proven to him in the Lutheran.

But how does Mr. Nast fare here? Not only does he betray his evil conscience *) only too much by uttering the vilest invectives against us, falling completely out of the role of a Methodist saint, but in the great excitement into which he may have been plunged, he even allows himself to be tempted to commit once again the sin from which he just wanted to purify himself and his own.

In the "Apologet," someone had, in order to prove the false doctrine of the Lutherans about the Holy Communion, claimed that the first church had the bodily presence of Christ in the Holy Communion. In order to prove the false doctrine of the Lutherans concerning the Holy Communion, someone claimed that the first church had not taught the bodily presence of Christ in the Holy Communion. Therefore, even in Marburg, Luther could not name a church father who agreed with him in this doctrine. Against these obvious falsifications of history we raised our voices and, as far as the first falsification is concerned, proved the counter-

*) We mention here that Mr. Nast did not send us this very number of his Apologist, in which he not only attacks us, but also challenges us to defend ourselves. We do not want to believe whether his evil conscience is also involved in this, according to the love that turns everything to the best.

The part with passages from the first post-apostolic ecclesiastical writers. If Mr. Nast now wanted to justify himself, his task was naturally to show that our evidence did not prove what it was supposed to prove. But what does Mr. Nast do? In order to divert his doctrine from our eye-opening proofs, he seeks by a skilful but dishonest turn to come to a quite different chapter. For he suddenly lectures us in apparent earnestness on the fact that one should base one's faith not on the church fathers, but on the Bible, and thus, like certain people, puts into our pockets what might have betrayed him himself, in the hope that no one will notice his handiwork. He who thinks he cannot trust such filouteries to the Methodists, let him read the 446th No. of the Apologist himself, and he will find it.

But, it will be said, how was it possible that Mr. Nast could accuse us of basing our faith on the Fathers of the Church and not on Scripture, since we ourselves so decisively rejected this in that very essay? Mr. N. accomplished this masterpiece of polemics by once again using the means of falsifying reports, which he has often found to be effective. He tells his readers quite correctly our sincere and humble confession that in the time of our first revival we, like the Methodists, unfortunately did not want to rely on the clear words of Christ alone and at that time also looked around for the fragile supports of the testimony of the apostolic fathers. But the main thing Mr. Nast, as a practiced falsarius, omits, namely, that we ourselves wrote here: "We must unfortunately confess here even to our shame" 2c.; "Later it became apparent to us how sacrilegiously we had acted." Omitting this, he now takes up his case against us before his unsuspecting readers as against a man who had wanted to argue that one must base one's faith not on the Bible, but on the Church Fathers; while we had mentioned the Church Fathers only because the Methodists had falsely referred to them and wanted to base themselves on them! If Mr. Nast now wishes to claim an honest name, let him confess his falsity, and we will never again remember his sin, to which he perhaps only allowed himself to be seduced in the greatest embarrassment.

We now proceed to that part of Mr. Nast's answer in which he seeks to prove that Luther really could not have named a church father in Marburg who was on his side in the doctrine of Holy Communion. Communion on his side. Having arrived at this subject, Mr. Nast seems to have caught his breath again, after the aforementioned may well have squeezed out many a drop of sweat from him.

You see, we'd joined the Methodists...

that they admittedly lacked a thorough insight into the history of the Reformation, so it was no wonder if they went wrong as often as they strayed into it. With a visibly triumphant heart, Mr. Nast writes: "Fortunately, in our day, a pious and learned theologian, d'Aubigne, has written a history of the Reformation," and he read it a year ago. Hereupon now Mr. Nast the history of the Marburg Colloquium with; and right-there it is! -there you will find in round words what the Methodists had written. For that is what we want ! do not even bring into consideration that the latter claim that Luther could not have named a church father, while the source of their historical scholarship says that he did not want to name one; such a small falsification is, of course, a gnat to the conscientious Methodists, who will not let any "unconverted" Lutheran make a cameo of it.

Apart from the fact that the Methodists themselves have falsified the report of their own author, no one will blame us if we seek an answer to the question: What faith do you think the Frenchman d'Aubigne deserves in regard to his so much praised and so generally circulated history of the Reformation? We answer: - not the least. And indeed, in order to prove this admittedly harsh reproach, at which all Unionists will secretly cross themselves, we hope soon to be able to present our readers with a complete critique of his entire work; But lest readers suspect that we, since we would certainly have learned something in our intercourse with the Methodists, are only seeking an evasion in the promise of a later criticism of that work, we will show by what Mr. Nast has excellently presented to us, as an example, what faith Mr. d'Aubigne deserves, in spite of his alleged proving quotations from the sources.

Among other things, Mr. Nast has had the following passage from the aforementioned work reprinted:

"In fact, there was no longer any reason to drag out the conference. "Luther, unbending and imperious in this matter," as his great eulogist, the Lutheran historian Seckendorf, himself says: (*Lutherus vero, ut erat kero st imp6rioso inZonio. Keck. p. 136.*), ""insisted that the Swiss should virtually submit to his opinion.""

Here Mr. d'Aubigne seeks to beat us Lutherans with our own weapons by saying that even a Seckendorf, that great defender of Luther and his works, had to confess that Luther was a man of an "unbending" (ksro i.e. wild, unruly) "and *imperious (imperioso* i.e. domineering) spirit" who only wanted to assert his "opinion" in a bossy manner. What do we poor Lutherans want

what can we say when a Seckendorf, to whom all the most important original documents concerning the history of the Reformation were open for inspection, had to make such concessions? With this single quotation, Mr. d'Aubigne has evidently shut the mouths of all Lutherans who still wanted to maintain that Luther had a good conscience even in his struggle against Zwingli, and that he championed not his cause, but God's. Who can now be surprised that Mr. d'Aubigne has not made such concessions? Who can now be surprised that Mr. d'Aubigne is now exalted to heaven by all Protestant sects, since he gives them such weapons in their hands against the poor Lutherans? O, how mildly will Mr. Nast's tears of joy have flowed when he wrote out this passage? How he must have feasted in his spirit on the blushing and blanching that the reading of this passage would cause in us.

Unfortunately, however, we must disturb Mr. Nast's joy by informing him that the above quotation is an infamous falsification beyond all comprehension. Seckendorf's *Historia Lutheranismi* is, in fact, a refutation of a French Jesuit by the name of L. Maimbourg, whose book: "Histoire du Lutheranisme" Seckendorf has included in his book in a Latin translation in such a way that a chapter always precedes the Jesuit's account, whereupon Seckendorf proves the Jesuit falsifications of history that occur in it, furthermore refutes the Calvinisms that occur and, finally, presents the true state of affairs from the sources. This great, rare and incomparable work we also have "fortunately" in our library. When, therefore, in that extract from d'Aubigne's History of the Reformation, the quotation from Seckendorf immediately struck us as most strange, we hurriedly looked up the passage given after Pagina, and what did we find?-listen and be amazed! - "d'Aubigne has fraudulently put forward what are words of the Jesuit Maimbourg as Seckendorf's words." Would to God, one might hope, Mr. d'Aubigne had done this from ignorance! But this is unthinkable, because the Jesuit's and Seckendorf's words are clearly enough distinguished by the fact that the former are set in blocked type and across the whole page, and Seckendorf's in small type in two columns. The Jesuit's words are as follows;

Cum Lutherus vero, ut erat fero et imperioso ingenio, semper urgeret, ut ille senten? tiae suae se submitteret," etc., i.e., "Since Luther, then, as a man of unbending and imperious disposition, always insisted that he should submit to his opinion," 2c. But since Luther, as he was a man of unbending and imperious disposition, always insisted that the other should submit to his opinion," 2c. But the words of Seckendorf on this subject are (page 139) thus:

"Ferum denique et imperiosum incenium absque calumnia Luthero objici nequit, nisi probetur, illum non conscientiae et veritatis; sed suae tantum opinionis et autoritatis in

tuitu tantam, quae ex concordia sperabatur, utilitatem...and promote a false union. The book is not only so! *rejecisse*; i.e., in German: "Finally, Luthern ""an dangerous not only because in it the story is told in a unbending and imperious Gesinnuugsart"" cannot be dramatic-romantic form with French ease in an reproached without neglect (!), unless it be proved that he exceedingly attractive way, but because the reformed did not reject so great a benefit as was hoped for from the author also gives himself the appearance of great union, not for the sake of conscience and truth, but for the impartiality by the fact that on the one hand he presents sake of his own opinion and reputation."

Luther in his outstanding form as the hero of his story, while on the other hand he unobtrusively casts more and more shadows on the great man of God and does story, if he cannot look up the books from which he cites not disdain even, as we have seen, the most obvious himself? for who has ever encountered a more impudent falsifications of history in order to derive Luther's faithful falsification than the one just discovered? Consider this: fight for the purity of the word against the reformed Mr. d'Aubigne not only names Seckendorf, he also names falsifications from the poisonous source of pride. How the work in which he is supposed to have given that pathetic Luther stands according to d'Aubigne's discreditable testimony about Luther; he even gives the account at Marburg! Like a stubborn child, who, if the page where it is supposed to be found, gives the will is not with him sentence with speech marks, and, in order that the reader is done, mischievously stamps with the feet. The richly should consider deception impossible and looking it up gifted author alone will one day have to answer for the superfluous (?), he gives the alleged words in the damage he has already done by his dishonest portrayal language of the original, namely in Latin. What kind of of one of God's greatest works.

authority is a man who seeks to deceive his readers with and will continue to do so. Those who seek truth, be such arts of deception? In the eyes of truth-loving, indeed warned. only reasonable people, he can by no means be an authority. May Mr. Nast therefore continue to try to make his falsification into truth with the falsifications of Mr. d'Aubigne, he will only make himself despicable to people who have knowledge of history by this literary switcheroo. We hereby declare to Mr. Nast: if he wants to get into his stride on historical subjects, it is not enough for him to take the first best book of Philadelphia and leaf through it a little; he must then rather occupy himself with the study of the

Otherwise, he will perhaps still sometimes have to leave the battlefield with his confidants as disgraced as at present with his "fortunately" found "pious and learned" d'Aubigne. Mr. Nast writes: "The apologist hopes.... The apologist hopes... to be able to acquaint Pastor Walther even better with the Church Fathers than he was able to do in Leipzig. If Mr. Nast here again places his confidence in a fortunately found book of excerpts, where the apparatus he needs is already collected, we advise him not to proceed too quickly, and indeed to first look up the citations himself, otherwise he may be the only one who later does not laugh at his boasting.

We cannot refrain from finally expressing here our deepest regret that America in particular is quite actually flooded with the historical works of Mr. d'Aubigne. has been. With the lack of thorough knowledge of history and the lack of means to learn about it from its sources, it cannot serve its purpose. fail to bring out the crassest indifferentism...

(Submitted.)

A word about church melodies.

One hears many complaints in our time that spiritual singing in homes and families has diminished and become extremely rare. And it is unfortunately only too true that our time is very different from the past in this respect. Whereas in most families the father of the house used to sing earnestly with his family in the morning and in the evening and the silence of Sunday afternoons was sweetly interrupted by the spiritual singing that resounded from many a house, so that one was involuntarily reminded of the words: "God, you are praised in the silence of Zion, and vows are paid to you" (Ps. 65:2). so now one seldom hears such praise of God in the houses and the spiritual singing is almost entirely confined to the public church service. What may well be the cause of this sad phenomenon? Many reasons could be given, especially that in the time of rationalism our hymns were robbed of their power and anointing, and that with it the air in the singing of them had to fall away. However little the correctness of this assertion can be denied, the falsification of the hymns is not the only main reason. It is accompanied by an equally important one. It has been repeatedly and thoroughly investigated in recent times by hymnological researchers.

it has been demonstrated that it is mainly the adulteration of church melodies has also brought about the disappearance of sacred singing in the home and its decline in church services.

Perhaps some readers may be of the opinion

as if the sacred melodies had been sung in the same way as they are now. But a glance at the chorale collections of the 16th and 17th centuries teaches that the earlier church singing was quite different from that of today. Today, no difference is observed in the slower or faster performance; in former times, this difference was strictly observed, and songs expressing joy were sung faster, and songs expressing pain and sorrow were sung more slowly. Otherwise one delighted in simple, grand tones, and avoided, as much as possible, passages, superfluous ornaments and flourishes; now one shuns the delimitation of the individual intervals, sings no series, fifth, fourth, indeed often not even a third more, without adding one or two continuous tones, and the flourishes and useless ornaments are so many that almost every congregation has its own special ones. Once the sacred melody moved alternately in whole, half, quarter, and eighth notes, and had not only the even measure, but also often the odd one, so that thus a diversity took place with regard to the rhythm (measure of time), and according to the measure the sacred song was almost equal to the secular one; now one makes no difference at all with regard to the measure of time, holds out one note as long as the other, and makes use of almost all the notes of the sacred melody. common of the straight tact.

There can be no doubt that the earlier way of singing is preferable. The one who composes the melody for the song is the poet's other self, and the melody must necessarily emerge from the content of the song itself if it does not want to blur the character of the song or even contradict it. Would it be possible, for example, to sing the songs "Nun freut euch lieben Christeng'mein 2c." and "Aus tiefer Noth schrei ich zu dir" 2c. in the same way and to the same melody? Would one not, in order to preserve the content of both

What is the best way to express the content of a song, the former in a cheerful way, the latter in a lamenting way, the former slowly, the latter quickly? The content of the song must be expressed through the key and the progression of the tone, as well as through rapid, moderate, or slow performance. The rhythm, in particular, contributes to the unity of the melody with the song and the perfect expression of its character. When the individual words consist of longer and shorter syllables, longer and shorter tones in the melody are already caused by this; and if in human speech every sentence has melody and rhythm, and in the reading aloud of a sacred song the sensation of the reader is mainly expressed in the sometimes longer, sometimes shorter pronunciation of the melody and rhythm, then the melody and rhythm of the song are the same.

individual words and phrases, it is clear that this can and must also take place in the singing of a sacred song, and it is difficult to understand how the character of the song can be expressed entirely through the melody, and how the feelings of the singer can be expressed through the melody.

should not be paralyzed when one wants to sing one tone like another. The same fatal impression that a speech would make on us, in which all words were pronounced equally quickly or equally slowly, would necessarily also be made on a tender, unaccustomed and unspoiled ear by a chorale in which all tones had the same duration, as is the case today. Rhythm is not only natural in secular melodies, but also in sacred ones, and that is why the older church melodies stand far above those of today. Mau perhaps objects that through rhythmic singing the chorale loses dignity and solemnity; but this objection proves nothing more than that the one who makes it has never tried rhythmic sacred singing, or not quite. One should therefore only make an attempt. Just once compare the unchanged church melodies with the changed ones. Just sing the old rhythmic melodies once, or have them sung to you, and hold back your judgment until you have tried them several times. It is certain that you will unhesitatingly give them preference, and over their freshness, liveliness, power, and heartiness lose all desire and pleasure in our present, boring, sleepy, dragging, and the character of most songs blurring and denying sacred singing.

And it was precisely the abolition of these old melodies and the tasteless alteration of them that took away from the people all desire for sacred singing and banished it from the homes. The change of songs and the change of melodies went hand in hand in the shameful time of unbelief. Since one could no longer find pleasure in the originally beautiful old songs, and therefore ridiculed them and robbed them of their power and anointing, one could also no longer feel comfortable in the singing styles of the fathers, and these naturally had to put up with the same robbery. How else would the old cloth have fitted the new dress? But what had been brought about is evident. For the sacred song emerged from the folk song) and because the former was deprived of the character of the latter, the people became bored with the new sacred song that did not appeal to them, and because they had nothing else, they resorted to purely secular and, according to the lyrics, mostly un-Christian songs, and family singing fell away, and this inevitably led to the singing in the church services that is so lacking today.

With the renewed life in the Lutheran Church of Germany and the more

*For example, the beautiful, lovely and well-known melody: "O Welt ich muß dich lassen" 2c. or: "Nun ruhen alle Wälder" 2c., of which Mozart said that he would gladly give his best composition around it, - is taken entirely from an old folk song.

In view of the increasing pleasure in the old, strong hymns of the church, it is therefore quite pleasing that the return to the old hymns is also united with the return to the old melodies. This is proven by the hymnological works of von Tücher, Layriz, Ortop and others, as well as by the introduction of old melodies that has been started here and there. It would be very desirable, therefore, that our American Lutheran Church should make use of its undiminished freedom in this respect as well, and gradually make friends again with the old melodies of our Church, and that the dear editors of the newly published Lutheran hymnal published by the Lutheran congregation in St. Louis should also introduce it. Louis, a booklet of melodies was also promised, so the writer of this book ventures the modest question of whether some consideration could not be given to rhythmic singing, such that each melody or each main melody would be recorded twice, in its original and in its present form. In this way, the booklet would be useful for the friends of the present as well as for the friends of the earlier church singing, and the comparison of the present with the original melodies would make the difference between the two quite clear and recognizable, and awaken and promote interest in the latter here and there.

May the Lord make us feel at home again in the songs and hymns of the Holy Church. May the Lord make us feel at home again in the songs and hymns of the Holy Church and make us realize more and more what treasures in song and melody have been passed down to us from the fathers. May the German tongue also in this new fatherland not be deprived of the fame that it especially knows how to sing songs to God in heaven. May an expert and warm friend of the old church melodies speak better and more thoroughly of them than has been done here. For truly, the way of singing of our fathers is worth investigating and talking about and praising.

F. L.

The lecherous little mouse.

A Fable.

Why--said a young mouse to the old one--why shouldn't I eat the delicious bacon? I know very well--continued the old mouse--that one should beware of poison; but the bacon there is not poisoned. I have examined it very carefully, and I am convinced that it is not only harmless, but that it also strengthens the heart.

Suppose also, replied the experienced little mother, the bacon there would be harmless, but it lies in the trap!

Doctrine: It may be, dear reader, that even the sects, e.g. the Methodists, have many a good thing, but do not be enticed by it--that is the bacon in the trap.

M.

Mr Nast

makes us the offer, if we would print his exposition of the doctrine of Holy Communion in the Lutheran, which appeared in a certain number of the Apologist. If we were to print his exposition of the doctrine of Holy Communion in the Lutheran, he would take up our refutation of it in his Apologist. We accept this offer with great pleasure and only hereby ask Mr. Nast to send us the number in question again, since we have lost it.

Church News.

We have just learned that a company of some 20 families has arrived from Franconia, which has purchased property in the state of Michigan about eight miles from Franconia, and will form a small Lutheran congregation there. This congregation has appointed Joh. H. Ph. Gräbner, who has emigrated with it, as its pastor, and intends to join the German Lutheran Synod of Missouri and so on.

==>> The German Lutheran Synod of Indianapolis will hold its next meeting at the German Lutheran Zion Church, Franklin County, Indiana, on the third Thursday in September of this year.

I. G. Kunz, Clerk.

==>> In Fort Wayne are up for grabs:
1. N. Veit Dietrich's house postilion in sermons on all the Sunday and feast day Gospels, the copy neatly bound in marbled leather Hl,75.
2 Dr. Nic. Hlunnius: Gründliche und allgemein faßliche Darlegung der Glaubenslehre der evangelisch-lutherischen Kirche, the copy neatly bound in marbled leather 624 Cts.
Dr. W. Sihler,
Lutheran pastor in b'ord Inä.

Receipt

For the Lutheran Heathen Mission on the CasS River, Michigan, the undersigned has received:
1. from the Lutheran congregation in Neudettelsau, Ohio, \$6.00.
2. " " " " Monroe, Michigan, \$27,53.
3. from the same""""\$5 .00.
4. from the Nuremberg Central Association \$346.21.

Summa, \$384.74.

Also, some clothing and three bundles of spun sheep's wool have been given by several MissionS friends in Monroe, Mich. for the Gentile children taken into education and instruction.
Wilh. Hattstädt, Lutheran pastor in Monroe, d.
Z. Cassirer for the Lutheran heathen mission on the Cass River, Michigan.

Paid:

1st half of 3rd year Mr. Krudup.
2. "" 3. " Messrs Briegl, I. Drege, Eckhardt, Einwächter, I. Koch, F. Prutz, H. Spörl, Weck- esser, Ad. Weydemeyer.
hrg, Messrs. I. Conrad, Past. A. Conradi, Hüls- kotier, Past. Hattstädt (2 Er.), Oaoä. rsv. na, Lehmann, Walther.
hrg, Messrs. vanä. rev. m. Lehmann and G. Netterer.
Until No. 7 4th year. Mr. Past. Joh. Jsensee.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von C. F. W. Walther.

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(Submitted.)

God with us!

Yet with his army Our strong victorious hero remains,
And his word the right doctrine, Which at last keeps the prize;
Nevertheless faith must triumph, who trusts the word alone,
And the dragon must succumb In the deepest torment of hell.

May all the devils mock against God's only Son, May all
the fanatics speak scorn to the Anointed One, Yes! when the
world unites against God's flock of children: Zion remains
firmly established, Zion remains forever.

May they venomously revile us, We endure every taunt;
If they pervert the word of God, Our God will not bear it: He
will punish the deceivers, Who harden their own hearts, And
lure so many of his sheep away to destruction.

Yes, these are the last times, the last woe is already
beginning. Let us pray, let us watch, let us fight, That the
Lord's will may be done, Till we see Christ coming Glorious
with the sound of a trumpet, That we may stand before him
Blessed with all the saints.

Come, Lord JEsu! stand thine own, Hated of all the world.
Oh, hear our cry, Oh, lighten our load. But thou must
overcome, to thee be eternal praise and glory. Come, Lord
Jesus, let us find rest in thy sanctuary.

Hermann Fick.

than we had become in Leipzig. In the 447th number of the Apologist, Mr. Nast has also really atoned for his air of instructing us. In it he shares an essay under the title: "Zur Belehrung des. Walther." But whether this really established the reputation of great scholarship in which Mr. Nast intended to place himself, and whether he really snatched the palm from the University of Leipzig and won it for the Methodist scholarly society in Cincinnati, will be shown in the following.

The first assertion which Mr. Nast makes in order to prove that the Church Fathers did not teach Lutheranism about the Lord's Supper. The first claim Mr. Nast makes to prove that the church fathers did not teach the Lord's Supper Lutherany is, that they had taught "neither the Roman transubstantiation nor the Lutheran consubstantiation. As much as this endangers Mr. Nast's reputation as a scholar, we must immediately declare for the sake of truth that Mr. Nast himself unfortunately does not know the Lutheran doctrine of the Holy Communion, and that therefore his whole struggle is directed against a phantom. Unfortunately, Mr. Nast himself does not yet know the Lutheran doctrine of Holy Communion, and that his entire struggle is therefore directed against a phantom, in which struggle it would have been impossible to gain honor, even if Mr. Nast had developed such great ingenuity and had been shy of such great erudition. Mr. Nast, who, as we have seen, is always in the habit of obtaining his articles from the realm of science only at second and third hand, must also have been unfortunate with regard to the Lutheran doctrine of the Holy Communion. The author of this article, Mr. Nast, as we have seen, is always in the realm of science only at the third hand.

Now it is not proper for a pupil to instruct his teacher, but in a case like the present we hope to be pardoned if we prefer truth to propriety. Know then, Mr. Nast, that the doctrine of consubstantiation (or, as a learned Methodist wrote some time ago in the Apologist, of contransubstantiation!!) has not been accepted by the Lutheran Church, but has always been expressly rejected as a thoroughly unscriptural doctrine. If, then, transubstantiation, which the Roman Church teaches, means so much as the transformation by which bread and wine are

(The first is to lose its essence and become the body and blood of Christ.) Consubstantiation, on the other hand, is a change by which two beings are mixed into one another to form a new double being, so that bread is united with the body and wine with the blood of Christ in the Lord's Supper. This is a gross and disgusting change, in which two beings are mixed into one another to form a new double being, so that bread is united with the body and wine with the blood of Christ in Holy Communion, just as water is united with wine when the latter is put into the former.) This coarse, disgusting, the most holy mystery of the sacramental presence of Christ in the holy supper into the flesh. This coarse, disgusting conception of the sacramental mystery of Christ's presence in the Holy Supper, which drags it down into the flesh, has always been an abomination to the Lutheran Church, far from that it should ever have taught it. Among other things, the *Formula Concordiae* says: "They (the Lutherans) confess, according to the words of Irenaei, that in this sacrament there are two things, one heavenly and one earthly; accordingly they hold and teach that with the bread and wine the body and blood of Christ are truly and essentially present, administered, and received; and although they do not believe in transubstantiation, i.e., an essential transformation of the bread, they do not believe that there is any transubstantiation. Nor do they hold that the body and blood of Christ are *locally*, i.e. spatially, enclosed in the bread, or otherwise persistently united with it, apart from the partaking of the sacrament; yet they admit that by sacramental unity the bread is the body of Christ." †) (Repetition. Art. 7.) It is further said there, "But when Dr. Luther, or we, use this word, spiritual, in this commerce, we understand thereby the spiritual supernatural, heavenly manner, according to which Christ is present at the holy supper, not alone. We thereby understand the spiritual, supernatural, heavenly manner in which Christ is present in the Lord's Supper, not only bringing comfort and life to believers, but also judgment to unbelievers, thereby rejecting the Capernaitian thoughts of the gross carnal presence, which is measured out and imposed on our churches by the sacramentarians, above all our manifold public testimonies, in which sense we also speak of the body and blood of Christ being spiritually received in the Lord's Supper. Communion is spiritually received, eaten, and drunk, although such partaking is associated with

The Lutheran Church and the Fathers of the Holy Communion. Holy Communion.

In response to an essay by Mr. Nast.

Mr. Nast, as we mentioned in the previous number, had promised to acquaint us better with the Church

*) Others use the comparison with *artocreas* here.

†) These words are included in the *Concordia Formula* from the

is of the mouth, but the manner is spiritual." (Ib.)'

For the benefit of Mr. Nast and for the further information of our dear readers about the actual doctrine of our church, the following concise testimony of the godly Gerhard may find its place here. "When we confess," writes the same, "that we believe a true, *real* (*realem*), and essential presence of the body and blood of Christ, we by no means suppose an incorporation (*impanationem*), or incorporation, or consubstantiation, or a physical (natural) inclosure, or a local presence, or the *delitescantiam* of a small body under the bread, or a substantial transformation of the bread into the body, or a continuing attachment of the body to the bread apart from the use of the Lord's Supper, or a personal union of the bread and body. But we believe, teach, and confess, that after the institution of Christ himself, in a manner known to God alone, but incomprehensible to us, the body of Christ is united to the bread of the Lord's Supper, as to the means ordained by God, truly, really, and essentially present, so that by means of that bread we take and eat the true body of Christ in the high mystery. But this presence is called sacramental, first, not because it is merely a symbolical (*schetica*) presence represented in outward signs (*significativa*), but because in this mystery something heavenly is communicated and given to us by means of outward symbols. *) It is called, secondly, a true and real presence, in order that the figurative, pictorial, and merely imagined (*repraesentativa*) presence may be excluded; it is called, thirdly, an essential presence, in order that opinion may be excluded from a mere power (or efficacy, *efficacia*) of the body of Christ present in this mystery; it is called, fourthly, a mysterious (mystical) presence. A mysterious (*mystica*), supernatural, and incomprehensible presence, because the body (and blood) of Christ in this mystery are not present, distributed, and received in a manner of this world, but in a mysterious, supernatural, and incomprehensible manner." (See: *Harmonias Evangelistarum* etc. oontin. a J. Gerhardo. Oap. 01,XXI. b'ol. 784. lă. Hoteroă.)

From this the reader sees that our Mr. Nast was in any case not standing on his own feet when he attributed the doctrine of consubstantiation to the Lutheran Church, but that he probably attributed this to some mischievous person in badly used good-naturedness. This, however, is easy to forgive Mr. Nast, since, as is well known, he came to America in an unconverted state and therefore, of course, had not felt the need to study Lutheran dogmatics thoroughly until then. Not knowing something is not a disgrace (that is the common lot of mortals), only not wanting to learn something necessary is shameful. But Mr. Nast will certainly not let this be said of him, and from now on he will especially memorize the above very instructive passage from Gerhard.

As far as the second point is concerned, namely the teaching of the Church Fathers on the Holy Communion. For the honor of Mr. Nast, we do not want to

*) But this is the very essence of a sacrament, as baptism and the Lord's Supper are called.

While we would like to assume that he did not see this with his own eyes either, and therefore let himself be misled by some unknown author, such as d'Aubigne, we cannot, with the best will in the world, completely absolve him of deliberate falsification, which really seems to have become second nature to him. First of all, it is obviously a dishonest stratagem of which Mr. Nast avails himself when, before presenting the passages of the Church Fathers, he states the principle "that the Church Fathers wrote in a style overloaded with poetic imagery; and that their rhetoric consisted largely in hyperboles". With this he seeks to pull the wool over the eyes of his readers, that if they were to accept the Lutheran doctrine of the Holy Communion in the Church Fathers, they would not be able to do so. An intelligent man knows, of course, that it is not enough to say that this author is rich in imagery, and that therefore not all his words are pure imagery, but that there are certain rules according to which it must be decided where an author uses a figurative and where he uses the actual manner of speaking. Mr. Nast, however, deals here with the Fathers of the Church as the rationalists do with the Bible. By speaking much of the Oriental imagery of Scripture, they also know how to masterfully banish from Scripture the most important doctrines of Scripture, such as those concerning the atonement, the devil, and so forth. Probably Mr. Rasten is still attached to such surreptitious ways from the time of his unbelief. This does alleviate his guilt a little, for ingrained illnesses do not disappear so suddenly, but at least from now on Mr. Nast should watch over himself more closely so that he does not fall back into the old ways, since this is least fitting for a new founder of religion.

A second fluff to which we must call Mr. Nast's attention is that he says he wants to "cite passages which proved that the first church . . . regarded bread and wine merely as symbols, emblems, and seals of redemption through Christ's death," while he does not cite a passage in which a Church Father asserts that the earthly elements in the Holy Sacrament are mere symbols or signs. Sacrament were mere symbols or signs. We must confess, this is again so strong a piece of forgery, that we are tempted to chastise Mr. Nast severely for it. Let it suffice, however, to declare to him herewith that the whole series of his quotations from the Church Fathers proves nothing, nothing at all for the Reformed and against the Lutheran doctrine of the Holy Communion, since the Lord's Supper is a mere symbol or sign. The controversy is not whether bread and wine are signs in the Holy Communion, but whether they are signs. The former is also asserted by the Lutherans. The Lutherans also maintain the former, as Mr. Nast can easily see from the little old Württemberg Catechism, but we deny the latter. We maintain that the dove which hovered over the head of Christ in the Jordan was a sign of the Holy Spirit. But how the Holy Spirit was really present under this sign? As the dove hovering over the head of Christ in the Jordan was a sign of the Holy Ghost, and as the Holy Ghost was really present under this sign, so that, pointing to the dove, it could be said, "This is the Holy Ghost. So, too, bread and wine in the Holy Communion are signs, symbols, and symbols of the Holy Spirit. Supper are signs, emblems, symbols, 2c. but not mere empty signs, but the body and blood of Christ are really present under these signs, for the Lord, who does not lie, as certain men do, has said, "This is my body, this is my blood."

If Mr. Nast had been familiar with the rules of the Aus

If he had trusted the teachings of a writer, he would not have committed such folly as the present and drawn the conclusion that the Fathers of the Church call the elements signs, therefore they are mere signs. This does not follow at all. Notice that when a writer says something minor about a matter in one place and something important in another, he is not the right interpreter who separates the important from the minor, but who takes the two together and finds in them the whole of his writer's teaching.

We have now given our readers the right key to understanding the church fathers, so we do not consider it necessary to go through Mr. Nast's alleged proofs one by one. Keeping in mind what we have said, we hope that everyone, even without our further assistance, will easily see through the dodges that the apologist makes in order to mislead his readers. We only want to mention that even the famous university professor Neander in Berlin, although he is not at all fond of the Lutheran doctrine, must admit of Tertullian, who still seems to teach most Zwinglian, that the same "was hardly able to regard the sign as a mere sign of the divine cause." (See Antignostikus, l. o. p. 519.) This concession must be of special weight to Mr. Nast, since he has just referred to Neander in the doctrine of the Holy Communion. Communion.

In passing, we would like to draw the attention of the "apologist" to a falsification that he again allowed himself in the number above. We had, in fact, cited two striking proofs from Ignatius. But what does the "apologist" do? He tries to invalidate the first in a lame way, but he passes over the second passage, which does not permit any distortion, with dry feet, and yet he continues with the words: "The next testimony that the "Lutheran" cites is from Justinus Martyr." How, Mr. Nast, that is the next? Why don't you look it up? Have you not found the other passage from Ignatius, "It is One flesh of our Lord JEsu Christ lind One cup in union with fine blood"? Of course, mau would rather pass over such a passage than try in vain to interpret it in a good Zwinglian way.

But since we are about to travel to the Conference, we must postpone communicating from the Church Fathers cited by Mr. Nast such passages as prove irrefutably that they did not regard the elements as empty signs, but as the bearers of the body and blood of Jesus Christ.

(Submitted.)

Methodism.

Not far from our present church is another older one, whose owners, according to the majority, are members of the Lutheran congregation of Neumelle. The Methodists sneaked into that church without first asking our congregation for permission, and held services there. Since our congregation had to fulfill the commandment of the Lord, "Beware of false prophets," it instructed its leaders to close that church and to send a letter of instruction to the Methodists.

The Methodists were forbidden to hold services in that church. Nevertheless, on Sunday, July 25, 1847, the Methodists and their preacher broke into that church after the lock was taken down.

We hereby bring this to the knowledge of our fellow believers, so that each one may recognize the Methodist sect the more accurately from its fruits.

The rulers of the Lutheran congregation of Neumelle, St. Charles County, Missouri.

August 8, 1847.
Friedrich Kemmer, Franz Heinrich Kämper.

Among the burglars were Methodists of the holiest sort, who pretend to be already perfectly blessed. One would think they would still have had so much conscience and rectitude that they would not enter a church whose entrance was expressly forbidden them by the majority of the proprietors. But what does the devil care for lock and key, if he wants to set up his shameful idolatries; what does the Methodist spirit of murder ask for the discipline and order of the Holy Spirit, if he can only seduce souls? Hear the judgment of the Lord upon the uncalled Methodist preachers: "Verily, verily, I say unto you: He that entereth not in at the door of Vit's sheepfold, but goeth in elsewhere, the same is a thief and a murderer." Joh[^]IO, 1.

According to the laws of the state, if we sued the Methodists for breaking into the church, they would be punished just as if they had broken into a store. But we leave the judgment to God.

Thank the Lord that the false Methodist prophets, in their hatred of the Lutheran Church, are more and more taking off their glittering sheep's clothing, and are now already quite obviously standing before everyone's eyes as ravening wolves.

Preserve us, O Lord, in thy word, And prevent the murder of thine enemies, Who would overthrow Jesus Christ thy Son from thy throne.

Hermann Fick.

too decidedly, the Apostles' Creed likewise-because of the "born of a virgin-departed to hell"-and now one has put together one from scriptural passages, in which not only the above two articles, but also the unapologetic confession of our Saviour is missing! the friends of light have been very pleased about this-all believers mourn. The King of Prussia, however, will certainly not allow himself to be carried away by his theologians, among them, unfortunately, Nitzsch and Julius Müller. Harleß is a notable champion of the good cause. Incidentally, it is good that all those who only want to see must now open their eyes. The friends of the Light and the German Catholics will soon be finished, too; people are still getting into each other's hair. A crisis has arisen in the Gustavus Adolphus Society. As is well known, Rupp from Königsberg was not admitted as a deputy at the Berlin General Assembly. There was a terrible uproar about this, and almost all the associations came out in support of Rupp. Many have therefore completely renounced the association, others have founded a special ecclesiastical one. Well, the Lord has not yet abandoned his church and will still make our dear church a blessing. Let us only hold fast to our confession and carry our own souls in our hands.

Victory of Christian frankness.

After the happily concluded Seven Years' War, Frederick the Great especially liked to see the old General von Ziethen among his table companions, and if no princely persons were present, he always had to sit at his side first. Once he had him invited to lunch on Charlemagne Friday; Ziethen, however, excused himself that he would not appear, as he always went to Holy Communion on this high feast day, and then liked to remain in his devotional mood; he could not allow himself to be interrupted and disturbed.

When he next appeared again at Sanssonci at the royal table, and the conversation had soon, as usual, taken a cheerful, witty course, the king jokingly addressed the question to his nearest neighbor: "Now Ziethen, how did the Supper of Char Friday come to Him? Did He also properly digest the true body and blood of Christ?" A loud derisive laughter resounded through the hall of merry guests. Old Ziethen shook his gray head unwillingly, stood up, and after bowing low before his king, addressed the following words to him in a loud, firm voice:

"Your Majesty knows that I have feared no danger in war, and have resolutely dared my life for you and the fatherland wherever it has mattered. This

I am still inspired by this desire today, and if it is of use and you command it, I will obediently lay my grey head at your feet. But there is One above us who is more than you and me, more than all men, that is the Saviour and Redeemer of the world, who died for you and bought us all with his blood. I will not let this saint be touched and mocked, for on Him rests my faith, my consolation and my hope in life and in death. In the strength of this faith, your brave army fought bravely and won; if Your Majesty undermines this faith, then you undermine the welfare of the state at the same time. That is certainly true. Hold to your graces!"

The king was visibly moved by this speech. He stood up, extended his right hand to the brave Christian general, put his left hand on his shoulder, and spoke with emotion: "Happy Goat! Would that I too could believe it! I have respect for His faith. Hold Him fast; it shall not happen again."

A deep, solemn silence fell. No one had the courage to speak a word. And since, after such a serious scene, even the king could not find a suitable transition to another conversation, he raised the table, though only in the middle of it, and gave the sign of dismissal. But he held out his hand to Ziethen, with the words: "Come with me to my chamber!

What the King and Ziethen spoke to each other, as they were alone, is not known; but this is known, that from that time the King treated old Ziethen with the greatest attention and tenderness, continually saw him with him, and after his death, as he was less satisfied with the morale of the army, repeatedly said, "My old Ziethen was right after all. Give me back the army I had in the Seven Years' War."

Groundbreaking.

On the 5th of this month the cornerstone was laid for the second church of the local German Lutheran congregation of the Unaltered Augsburg Confession, at the corner of 11th Street and Franklin Avenue. This news to our friendly brethren afar off.

Indication.

To the preachers of the St. Louis Conference District of the German Lutheran Synod of Missouri, Ohio, &c. States, notice is hereby served that this year's Conference will be held at Altenburg, Perry Co. Mo. on August 18-20. Landing on the Mississippi is Wittenberg's l-andinA, e. 100 miles below St. Louis.

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